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HISTORY
OF THE
SYNOD OF WASHINGTON
OF THE
PRESBYTERIAN CHURCH
IN THE
United States of America.

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BLACK-FACE FIGURES INDICATE ILLUSTRATIONS.

TO SOME OF THE MINISTERIAL NAMES IS ATTACHED THE DATE OF THE FIRST GENERAL ASSEMBLY MINUTES WHICH SHOW THE NAME AS ENROLLED WITH THE SYNOD OF WASHINGTON.

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FOREWORD

At the meeting of the Synod of Washington, in session at Ellensburg, October 14, 1908, Rev. T. M. Gunn, D.D., of Auburn, and Rev. Robert Boyd, of Sumner, Washington, were chosen Synodical Historians, with Rev. H. T. Murray, of Kent, as their assistant, to prepare and publish a history of the Synod of Washington.

A special committee of one minister from each Presbytery together with five elders, was appointed to prepare and maintain a Presbyterian Exhibit at the Alaska-Yukon-Pacific Exposition, provided the gates of said Exposition would be closed on Sabbath, otherwise the committee should act in co-operation with the Historical Committee by raising all funds necessary to finance the publication of this History.

The said committee was composed of Rev. D. O. Ghormley, D.D., Chairman; Rev. S. M. Ware, D.D., Rev. J. C. Reid, Rev. F. G. Strange, D. D., Rev. I. T. Raab, Rev. W. A. Hitchcock, Rev. H. T. Murray, Rev. S. Hall Young, D.D., and Elders G. H. Stone, F. H. Whitworth, E. S. Osborne, S. L. Lemmon and A. R. MacLean.

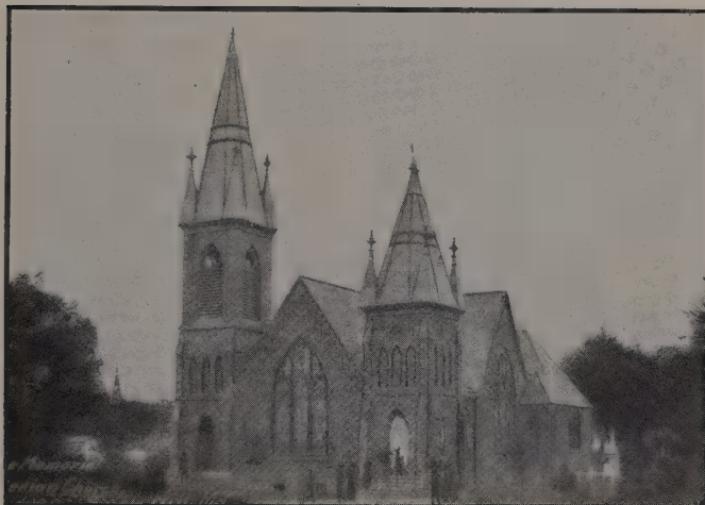
At a joint meeting of these committees held in the First Presbyterian Church of Seattle, January 12, 1909, the resignation of Rev. T. M. Gunn, D.D., as historian was accepted on account of the overwork which it would incur in connection with his pastoral work. Rev. W. Chalmers Gunn was elected assistant historian to Rev. Robert Boyd and Mr. E. S. Osborne was chosen treasurer.

Our purpose is to present in a simplified and systematic form the rise and progress of Presbyterianism within the bounds of the Synod of Washington. However, the field is so extensive and fruitful we must be content with a mere sketch of the work.

The pastors and churches throughout the Synod have been earnestly, and in some cases, repeatedly solicited for information concerning their fields, but many of them have not responded. The labors of the busy pastorates of the Historical Committee precluded the devotion of as much time and work for the production of this history as was desired; therefore it may seem somewhat incomplete.

INTRODUCTION

It is generally believed that the first regularly organized Presbyterian Church on the Atlantic Coast was that of Snow Hill, Maryland. Rev. Francis Makemie, the famous leader of Presbyterianism, was its organizer in 1684 and pastor for twenty-four years. During the long history of two and a quarter centuries it has had sixteen pastors and the present one is Rev. Joseph B. North, LL. D. The present handsome sanctuary was built twenty-five years ago as a memorial to its founder and



Makemie Memorial Presbyterian Church,
Snow Hill, Md. Organized 1684.

in commemoration of the two hundredth anniversary of the organization of the church.

The first Presbytery,—that of Philadelphia—was formed in 1706. It consisted of seven members with the name of Rev. Francis Makemie as first on the roll.

The first Synod comprising the Presbyteries of Philadelphia, New Castle, Snow Hill and Long Island and called the Synod of Philadelphia, was organized on April 17, 1716, with eighteen ministers and twenty churches.

The General Assembly of the Presbyterian Church in the U. S. A. was erected in 1789 and was composed of the Synods of New York and New Jersey, Philadelphia, Virginia and the Carolinas. The first Congress of the United States, under the New Constitution, was in session at the same time in New York. The Assembly adopted and forwarded a message, appropriate to the occasion and worthy of its source, to George Washington, President, who responded with a grateful and gracious acknowledgement.



Whitman's Mission at Wai-ye-lat-poo.

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THE HISTORY OF THE SYNOD OF WASHINGTON

CHAPTER I.

THE PIONEER CHURCH.

The First Presbyterian Church of The Oregon Territory.

To the Synod of Washington belongs the unique distinction of having had established within its bounds the *first* Presbyterian church on the Pacific Coast. The first organized in California was that of Benicia, on April 15, 1849, by Rev. Sylvester Woodbridge, assisted by Rev. Albert Williams. It is believed by many that this was also the first Protestant church organized in that State. The second of our denomination was organized by Rev. Albert Williams on May 20, 1849, and was the First Presbyterian Church of San Francisco. On February 21st of the following year—1850—Rev. Sylvester Woodbridge was installed pastor of this latter church at the first meeting of the Presbytery of California (O. S.) and he continued as pastor until 1869.

Eleven years *previous* to the planting of these California churches, The First Presbyterian Church of the Oregon Territory was organized at Wai-ye-lat-poo on August 18, 1838, by Rev. Henry H. Spalding and Marcus Whitman, M. D.

Our readers are familiar with the story of the four Nez Perce Indians on their long and weary pilgrimage from the land of the setting sun to that of the rising sun, to get the White Man's Book which told of the Happy Hunting Ground; and also to secure teachers to instruct their people from that Book. In 1832 they reached St. Louis, at that time a small town on the borders of civilization, only to meet with failure and bitter disappointment, for no one seemed interested in their mission and no one heeded their call. Only one—Hai-yohs-to-ho-nin—survived to return to

his people. But God knew the longing of their hearts and the cry of their lips. In his own good time their visit and its object was learned in the far East and their prayers answered. Three years later—1835—the American Board of Commissioners for Foreign Missions commissioned Rev. Samuel Parker of Ithaca, New York, and Marcus Whitman, M. D., of Rushville, New York, for Oregon, to explore that country and report as to the feasibility of establishing missions among the Indians in the extreme northwest.

On reaching Green River in the Rocky Mountains these missionaries met a large company of Nez Perces and after consultation with them concerning the mission of the four Indians and the needs of their fields, it was decided that Rev. Parker should continue the journey and Dr. Whitman should return to the East, report to the Board, and endeavor to secure more missionaries.

He was successful in persuading his bethrothed, Miss Narcissa Prentiss, to go with him, provided some other lady would accompany them. After much fruitless work with many persons he secured the services of Rev. and Mrs. Henry H. Spalding, who had been commissioned to labor among the Osage Indians of New York.

These two young brides were the first white women to cross the Rocky Mountains. The band of devoted and heroic missionaries reached Fort Walla Walla, September 3, 1836. This fort was then located near the Columbia River, but later removed to its present location. After resting a short time they proceeded down the Columbia by bateaux to consult with Dr. McLoughlin at Fort Vancouver—Dr. Whitman, Rev. Spalding and Captain Gray returned to the Walla Walla Valley and located a mission station among the Cayuse Indians at Wai-ye-lat-poo on the Walla Walla River about seven miles from the present city of Walla Walla. They then explored the country of the Clearwater River and located a second station in the Lapwai Valley, Idaho.

The stations were known as the Columbia Mission and on August 18, 1838, at a meeting held at the home of Dr. Whitman at Wai-ye-lat-poo, the members of this Mission resolved to constitute themselves into a church and to name it The First Presbyterian Church of the Oregon Territory.

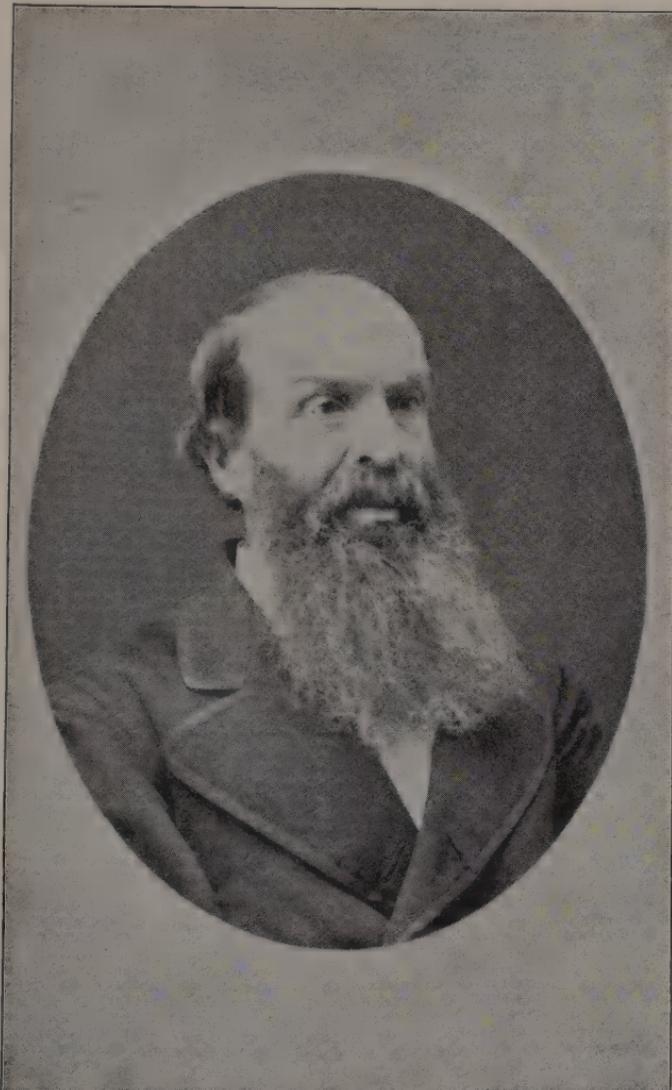
The charter members were as follows:



DR. MARCUS WHITMAN.

No picture of Dr. Whitman is in existence. The above portrait is made from the basis of a photograph of Rev. Marcus Whitman Montgomery, who resembled Dr. Whitman very closely. Changes have been made under the supervision of the family, who now pronounce this a very correct likeness.

—From "How Marcus Whitman Saved Oregon," O. W. Nixon, by permission of The Star Publishing Co., Chicago.



REV. H. H. SPALDING.

—From "How Marcus Whitman Saved Oregon," by O. W. Nixon, by permission of Star Pub. Co., Chicago.

Marcus Whitman, M. D., a ruling elder from the Presbyterian Church of Wheeler, Steuben County, New York; Mrs. Narcissa Prentiss Whitman, his wife, from the Presbyterian Church of Angelica, Steuben County, New York; Rev. Henry Harmon Spalding, a member of the Presbytery of Bath, New York; Mrs. Eliza Hart Spalding, his wife, from the Presbyterian Church in Lane Seminary, Walnut Hills, Ohio; Joseph Maki, from the Church of Christ, in Honolulu, Oahu, and Maria Keawea Maki, his wife, from the Church of Christ, in Honolulu, Oahu.

Rev. H. H. Spalding was elected pastor and Dr. Marcus Whitman ruling elder.

It was resolved that this church be attached to the Presbytery of Bath, New York, and the Presbyterian Confession of Faith and Covenant were adopted. From the minutes we learn that on the same day one Charles Compo, a Roman Catholic who had been born in Canada, reared in Indiana, and having crossed the plains with Rev. Mr. Parker to Fort Walla Walla, desired to unite with the church. He was examined as to his faith in Christ and gave satisfactory evidence of being a Christian. He assented to the covenant and was baptized. On the following day his Nez Perce wife was also admitted to membership on her profession of faith in Christ and she received the ordinance of baptism, then they presented their little boy who was eighteen months old for baptism. These were the first fruits of the great harvest of souls among the Indians of different tribes, and especially among the Nez Perces.

This was the only organization regularly formed among several of the tribes until 1873, and Missionary Spalding kept the Minute or Record Book. This book is preserved and is an exceedingly interesting one—it shows that nearly one thousand members had been enrolled before his death; there was a slow but gradual increase from 1838 to the date of the massacre on November 29, 1847, of Dr. and Mrs. Whitman and thirteen associates.

Mr. and Mrs. Spalding were escorted by friendly Nez Perces Indians from Lapwai to Fort Walla Walla and with others taken down the Columbia River to the Willamette Valley for safety. The nervous shock, exposure and anxiety occasioned by the massacre, prostrated Mrs. Spalding and caused the illness from which she died a few years later, at the age of forty-three years and four months.

Mrs. Whitman and Mrs. Spalding were highly esteemed, thoroughly consecrated and well qualified for their mission of civilizing and christianizing the Indians. Mrs. Spalding kept a journal of her educational life, journey from the far East, and labor in the field; it is one of unusual interest. We would be pleased to quote at length from it did space permit. Notwithstanding the massacre of two of the missionaries and the departure of others the church still lived and Sabbath services were sustained among the Nez Perces under leadership of a few of Rev. Spalding's most advanced pupils.

Mr. Spalding was appointed by the government as Superintendent of Instruction among the Indians and returned to Lapwai in the fall of 1862. He resumed his missionary labors in conjunction with his school work. In September, 1865, the government withdrew its appointment and Mr. Spalding removed to Linn County, Oregon. The church was again without a missionary, but many of its members kept the fires burning on their altars of family worship and religious services were held on Sabbath. Rev. George Walters, a Yakima Indian, and a number of his tribe—members of the Methodist Church—visited the Nez Perces and held a series of meetings and much interest was manifested.

In 1871 Mr. Spalding was commissioned by the Presbyterian Board of Foreign Missions, returned to his old field, and lived to see much fruit from the seed sown in former years.

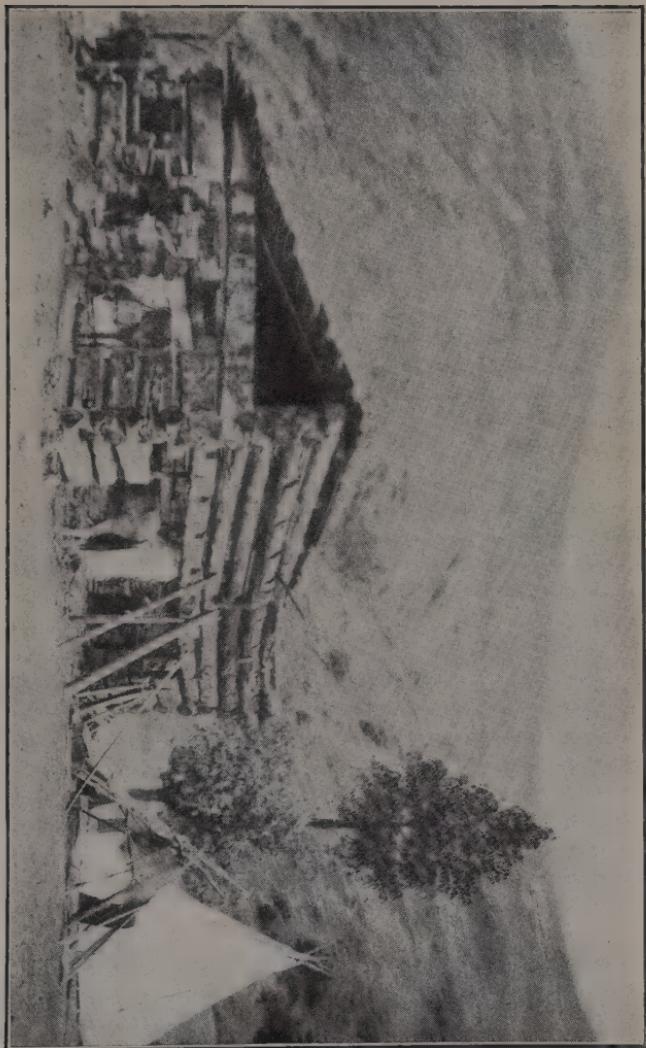
Rev. Spalding was taken ill at Kamiah and removed to Lapwai where he died on August 3, 1874, at the age of seventy years and eight months.

After the massacre and destruction of the missionary station at Wai-ye-lat-poo Mr. Spalding considered the Kamiah church as the uninterrupted succession or continuation of the original church.

The Presbytery of Oregon convened at Lapwai on May 10, 1873, decided for the sake of convenience to divide the church at Kamiah and form from it a church at Lapwai, but this action was not carried into effect until January 1, 1876, when Rev. W. J. Monteith, assisted by Rev. D. F. McFarland, organized the Lapwai church with 248 members dismissed from the Kamiah church. Four elders and three deacons were elected, ordained and installed.

THE HOUSE BUILT BY MR. SPALDING IN 1837

*This Picture Taken 1801
From THE NEW YORK INDIANS
By Kate C. McBeth
Copyright 1898 by Fleming H. Revell Company*



During the same year Revs. Monteith and McFarland died and were buried near the resting place of Missionary Spalding.

In the history of Christian Missions few lives have excelled those of Dr. and Mrs. Marcus Whitman and Rev. and Mrs. Henry Spalding in practical wisdom, heroic zeal, patient endurance, personal consecration, unwavering faith, and christian love. It is sadly true their church received the baptism of blood, but it also received the baptism of the Spirit and the blood of the martyrs became the seed of the church.

The missionary mantles of Mrs. Narcissa Prentiss Whitman, Mrs. Eliza Hart Spalding and Rev. Henry H. Spalding fell on the shoulders of worthy successors in the persons of Miss Sue L. McBeth, Kate C. McBeth and Rev. George L. Deffenbaugh.

We refer our readers to the sketch on a later page by the last named concerning Rev. H. H. Spalding and the Nez Perce Missions and to the Semi-Centennial sketches concerning Dr. Whitman.



Rev. George F. Whitworth, D.D.

CHAPTER II.

THE PIONEER CHURCHES ON PUGET SOUND.

First Presbyterian Church of Olympia.

This was the first church of white settlers of our denomination organized north of the Columbia River and on the shores of Puget Sound.

On Sabbath morning November 12, 1854, a few persons met for worship in the cooper shop of Mr. R. Wood on Columbia Street, Olympia.

Rev. George Whitworth conducted the services and preached a sermon from the text, Zech. 4:10, "For who hath despised the day of small things," with the latter clause of Amos. 7:5, "By whom shall Jacob arise? for he is small." In the afternoon the congregation again assembled and the church was formally organized with seven members, namely: Mr. D. C. Beatty, Miss Mary J. Thompson, who afterwards became Mrs. D. C. Beatty, Mrs. Sarah Thompson, Mrs. Mary Eliza Whitworth, Mr. and Mrs. Putman Hays, and Mr. R. L. Doyle.

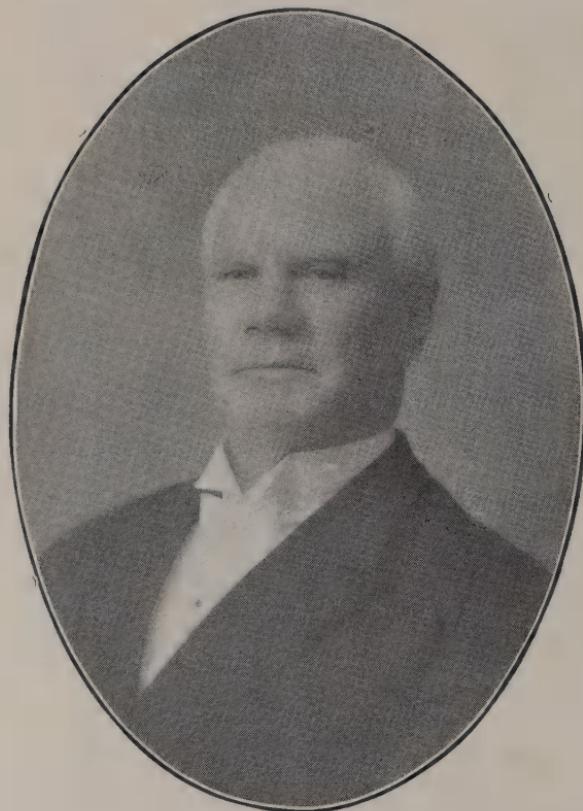
Services were also held in the evening when Rev. Whitworth preached from the words, "This people have I formed for myself; they shall show forth my praise." Isaiah 43:21.

It was deemed wise not to elect elders at this time, however; not long afterwards Hon. B. F. Yantis, Mr. D. C. Beatty and Mr. R. L. Doyle were elected deacons and they served as such and managed the financial affairs of the church for some years. In 1857 Mr. William C. Kincaid was elected as the first ruling elder in the church and a year later became one of the charter members of the Presbytery of Puget Sound. Soon after this Mr. A. Williamson Stewart was received into the church by certificate and was chosen as the second ruling elder, Mr. George F. Boynton was the third, Dr. A. G. Henry the fourth and the next was Mr. D. C. Beatty. Hon. B. F. Yantis was ruling elder from 1867 to the time of his death in 1879.

The first installed pastor of the church and the first by the Presbytery was Rev. R. J. Evans in 1861, and he served as such until his death in 1863. He had organized a church at Chambers Prairie in 1860.

From 1863-1869 Revs. Simpson and Sanderson supplied the pulpit. In 1870 Rev. John R. Thompson, D.D., was called as pastor, but was not installed until 1875; he continued in the pastorate until 1884.

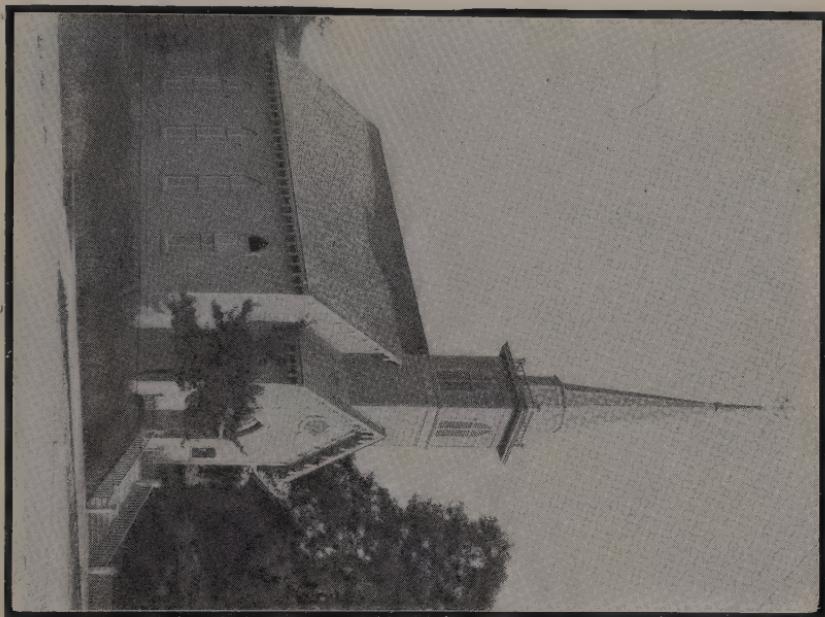
Rev. W. B. Lee, D.D., was pastor from January 1, 1885-January 1, 1890, and Rev. T. J. Lamont, D.D., to 1896; Rev. J. L.



Rev. R. M. Hayes, D.D.

Thompson supplied the church for nearly three years. On December 23, 1899, Rev. R. M. Hayes was called to the pastorate and continues in it.

Presbyterian Church, Olympia. Erected 1862.



Rev. R. J. Evans.





First Presbyterian Church, Olympia. Erected 1908.

Until 1862 the congregation worshipped in an upper room of what is now known as the old Olympian Building, corner of Sixth and Franklin Streets, when the first sanctuary was erected. This has given place to a handsome edifice erected within the past year.

Westminster Presbyterian Church of Chehalis.

On October 6, 1855, the Grand Mound Prairie Presbyterian Church was organized with five members, viz.: Mr. Levi Gates, of the Congregational Church of Mercer, Maine; Mrs. Susan Davis, from the Presbyterian Church of Fort Wayne, Indiana, and Mr. Henry Stearns, of the Congregational Church of South Hampton, Mass., were received by letter. Mrs. Phoebe N. Judson and Miss Emeline Goodell, upon the profession of their faith.

Rev. G. F. Whitworth was S. S. and Henry N. Stearns was elected ruling elder, and Mr. Levi Gates was chosen deacon.

The church was served by Rev. Whitworth for five months and on March 30, 1856, it requested Rev. J. W. Goodell to act as a supply, which he did.

The first record we find of the Chehalis Presbyterian Church in its books reads as follows:

“According to previous appointment a meeting of the Chehalis Church was held at the usual place and religious exercises were conducted by Rev. J. W. Goodell.” This is dated November 8, 1856.

Having no house of worship the services were held at different homes.

At a meeting held February 7, 1858, at Grand Mound, Joseph Axtell was elected ruling elder and William D. Goodell and Anna Maria Goodell, his wife, T. Jefferson Axtell, and Edwin Axtell were received into the membership of the church.

The record closes for nearly twenty years and the next minute is as follows: “Chehalis, Lewis County, W. T., August 31, 1877, the session of the Chehalis Presbyterian Church met this day, after an interval of nearly twenty years and was opened with prayer by the moderator, Rev. J. R. Thompson. It was resolved to apply to the Home Mission Board for aid, in order that regular pastoral services might be secured.” The membership at this date was twenty-seven.

The Rev. J. R. Thompson served this church until 1880, and, in 1882, the Rev. T. Brouillette took charge of the work. Through

the labors of his wife the first Sabbath school was organized. She gathered the children of the community into her home until the school house was built, which was used for Sabbath school and church purposes.

The first sanctuary was completed and dedicated in July, 1882, under the labors of Rev. T. Brouillette. The dedicatory sermon was preached by Rev. J. R. Thompson. This building cost \$2,250.

In February of last year a splendid new church was completed and occupied. A fine new manse has recently been built both during the pastorate of Rev. Joseph Monfort.

The present membership of the church is one hundred and thirty-eight, and it is well equipped for aggressive work in the flourishing little city of Chehalis.



Westminster Church, Chehalis, February, 1908.

The following ministers have served this church: Rev. G. F. Whitworth, S. S., 1855-1856; Rev. J. W. Goodell, S. S., 1856; Rev. J. R. Thompson, S. S., 1877; Rev. T. Brouillette, S. S., 1882-1886; Rev. W. McFarland, S. S., 1886; Rev. William Clyde, S. S., 1887; Rev. William Williams, S. S. Pastor, 1889; Rev. Hugh Lamont, Pastor, 1892; Rev. J. I. Campbell, S. S., 1894; Rev. Kenneth Brown, S. S., 1896; Rev. L. S. Mochell, S. S., 1899; Rev. Joseph Monfort, Pastor, 1901; Rev. D. A. Mackenzie, Pastor, 1905; Rev. A. H. Chittenden, Ph. D., Pastor, 1908.

THE CHURCHES OF GRAND MOUND, CHEHALIS, BOIS FORT, CHAMBERS, PRAIRIE, STEILACOOM AND WHIDBY ISLAND.

In the minutes of the original Presbytery of Puget Sound, dated March 6, 1863, appears a copy of a letter sent by the Presbytery "To the General Assembly of the O. S. Preb. Ch., U. S. A.," and a part of it concerning the early churches as follows:

"God has planted his church here by working with missionaries whom he raised up and inclined to come to labor under weakness, discouragement and difficulty, for that purpose. Of these there have been but four in the territory since its organization. Rev. Goodell (deceased 1859) and Revs. Whitworth, Sloan and Evans, Brothers Goodell and Whitworth reached here in 1853-4. Brother Goodell did not commence preaching until some time in 1856.

"Brother Sloan arrived on July 11, 1856, and Brother Evans in 1860. Through the joint labors of Brothers Goodell and Whitworth an organization was formed at Chehalis and Grand Mound and supplied with stated ministrations up to Brother Goodell's death. Since which they have been as sheep without a shepherd, except as occasionally visited by the brethren from other stations. This little church is still living, though ready to die, they have no church building at either of the above places.

"Again through the labors of Brother Whitworth a little church was collected and organized at Olympia, which enjoyed his stated ministrations up to the summer of 1860, at which time he removed to Whidby Island; leaving Olympia destitute except as supplied by Brother Evans, who had just reached the territory. A church building and small organization was planted on Chambers Prairie also by Brother Whitworth. The congregation is, however, but nominally in existence and the church but little used for the want of interest and encouragement. By Brother Sloan a little church was planted at Steilacoom—1858-9—a house of worship was commenced but is incomplete and probably must long remain so. Another church of some seven members was organized by Brother Whitworth on Whidby Island. No house of worship. The number of members now in communion in the several little 'doors of faith' and centers of influence are as follows:

Grand Mound and Chehalis, 17; Chambers Prairie, 4; Olympia, 24; Steilacoom, 4, and Whidby Island, 7. On Chambers Prairie the nearest members live fifteen miles distant and the sparsely settled community is made up of Spiritualists, Indifferentists



First Presbyterian Church Edifice in Western Washington.
Chambers Prairie, 1857.

and Campbellites who manifest too little interest to assemble to hear the Gospel and its ordinances are rarely administered."

Bois Fort was about ten miles southwest of the present city of Chehalis and was a branch work by Rev. Goodell.

White River Presbyterian Church.

This church is the oldest in the Presbytery as now constituted, the older churches having been set off into what is now Olympia Presbytery. Away back in the days when there was no Auburn, or Slaughter, or Kent, excepting the wee settlement called Titusville; in the days when men were called near neighbors provided they were anywhere inside the White River Valley, in a little log house known as the Langston School, the Rev. W. G. Sloan gathered his flock together, and by the authority of the Presbytery of Puget Sound organized the White River Presbyterian Church in July, 1867. The charter members were S. P. Willis and Mrs. Caroline Willis, Dr. L. W. Ballard Mrs. Jane Russell, L. McMil-

lin and Mrs. Betsy A. McMillin. Mr. Willis and Dr. Ballard were chosen elders and Mr. McMillin deacon. For some years the church worshiped in the Willis school house. In the early seventies Rev. G. F. Whitworth became minister of the congregation and served for some years, and he was followed by Rev. C. C. McCarty, as stated supply for one year. In those days the member-



Levi W. Ballard, M. D.



S. P. Willis.

ship and adherents being scattered over a wide area, the meetings were held in various places; occasionally they accepted the hospitality of the Methodist Church of Titusville.

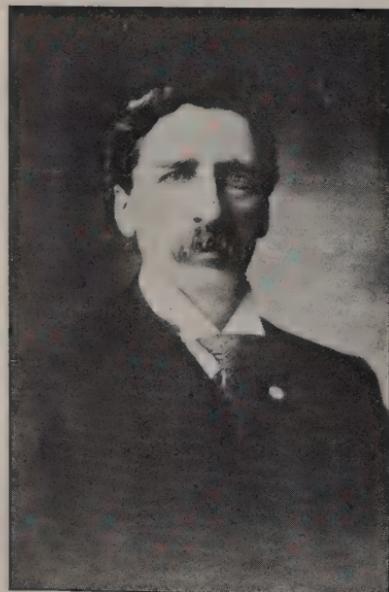
After the platting of the town of Slaughter the time seemed ripe for having two Presbyterian churches in the Valley. The First Church of Kent was organized and the White River Church became located at Slaughter, near the home of the charter member and original elder, Dr. L. W. Ballard, who was a loyal Presbyterian and a broad-minded Christian, generous towards every good cause. Two of Auburn's churches were presented with building sites by him. His death, which occurred January 28, 1897, in the eighty-second year of his age, caused a feeling of



Rev. Jonathan Osmond.



Rev. John McMillan.

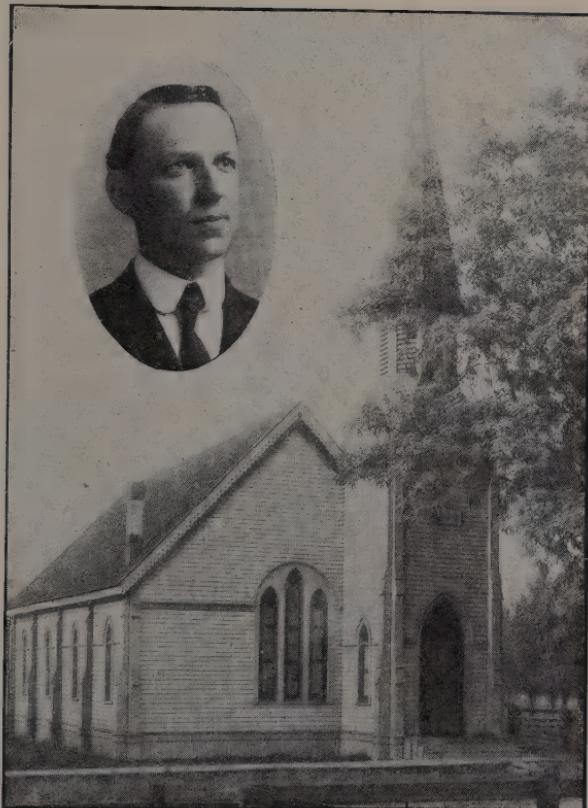


Rev. James H. Beattie.



Rev. Thomas E. Douglass.

loss not only to the church and community but to the Presbytery of Puget Sound, to which he was frequently a delegate elder. The name of Slaughter was changed to that of Auburn.



White River Presbyterian Church, Auburn.

Rev. W. Chalmers Gunn

In 1889, during the ministry of Rev. J. Osmond and of his successor, Rev. James A. Laurie, the present building was erected, the church becoming incorporated at the same time. For two years the church was served by Rev. James A. Laurie, who, with Mrs. Laurie, gave the church its sweet-toned bell as a memorial of their infant daughter, deceased. Rev. John McMillan was the popular and energetic pastor six years, beginning with the year 1891. The church has been served by Rev. W. A. Sample, D.D.,

Rev. James H. Beattie, under whose ministry one of the principal revivals was experienced; Rev. C. G. Godsman, Rev. Thomas E. Douglass, and Rev. William B. Bebb.

The church has been blessed in having a strong Ladies' Missionary Society and Ladies' Aid, also three Sabbath Schools in connection with the church.

The present pastor, Rev. W. Chalmers Gunn, was installed as such in May, 1906. He was graduated from Whitman College, Walla Walla, in the class of 1891, and was instructor of Greek, Higher Mathematics and Physics in Whitworth College, Sumner, '91-'94, and a graduate of the San Francisco Theological Seminary in 1897.

In April, 1897, he was licensed by the Presbytery of Olympia, and ordained October 14, 1897, by the Presbytery of Spokane. He has served the following churches: Presbyterian Church of Cosmopolis, Wash., Forbes Presbyterian Church of Portland, Ore., and the Bethel Presbyterian Church of Spokane.

He has been Stated Clerk of the Presbytery of Puget Sound, now Seattle, for a few years.

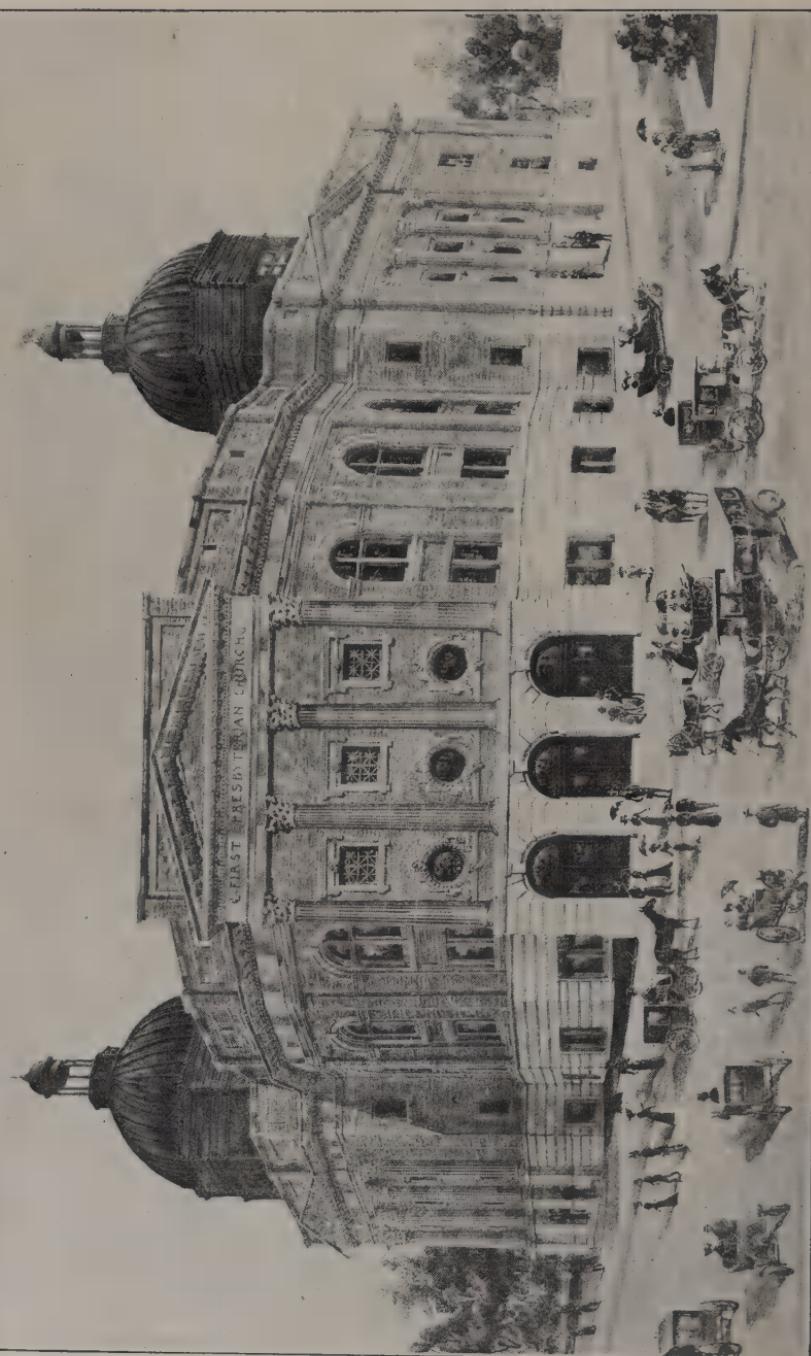


New Manse, White River Presbyterian Church, Auburn.



First Presbyterian Church of Algona, Washington.

Algona, Washington—A church organized, elders and trustees elected, stated supply chosen, church incorporated, bids opened and contract for a building let,—all this was the work of one afternoon and evening, when, on the 28th of June, 1909, the First Presbyterian Church of Algona, Washington, came into existence under the auspices of the Home Mission Committee of the Presbytery of Seattle, Rev. J. M. Wilson, chairman. Eight of the sixteen charter members were transferred from White River Church, Auburn, whose pastor, Rev. W. C. Gunn, has conducted a branch work at Valley City or Algona since the beginning of this growing settlement two years ago, with a Sunday school reaching an enrollment of over fifty. The new church is served jointly with South Park, Seattle, by Rev. Thomas M. Gunn, D.D., formerly synodical missionary of Washington, whose ministrations are being blessed. The church building, 30x50 feet, has been erected, and the Christian people of the town are working unitedly for the prosperity of the one church.



A MODEL PARISH—FIRST CHURCH, SEATTLE.

"In 1859, shortly after the organization of the Presbytery of Puget Sound, Rev. George F. Whitworth made a tour of the Sound country to see what were the strategic points for planting the important posts of Presbyterianism, for, from the Board of Home Missions, he had received encouragement that they would send additional missionaries to occupy the new land. On this tour he came to Seattle, which was then a hamlet of about 200 whites. He preached there and reported to the Board that Seattle should be occupied, believing that in time it would have a future of considerable importance. Nothing was done, however, till 1866 in a Presbyterial way, Olympia, Steilacoom, Port Townsend and Bellingham being regarded by the Board's officers as places of more relative importance.

In 1866 Dr. Whitworth came to Seattle as President of the University, and immediately began Presbyterian services. These were held in the Protestant Methodist Church, Rev. Daniel Bagley, pastor. The Presbyterians held services on alternate Sabbaths with the Methodist Protestant people, and both congregations joined in Union Sabbath School and Prayer Meeting.

The First Presbyterian Church of Seattle was formally organized on the 12th of December, 1869. The date fell on Saturday, and almost an entire day was spent in fasting and prayer, after which the organization communion was served and the following persons became charter members: Samuel Kenney, Mrs. Jessie Kenney, Mrs. Mary E. Whitworth, Miss Clara Whitworth, Mrs. Lida Whitworth, Mrs. Rebecca Jones, Mrs. Ruth J. McCarty and very shortly afterwards Mrs. Jeannette McKinley. The organization took place at the residence of Rev. Dr. Whitworth, who served the church till 1873, when Rev. Theodore Crowl arrived, bearing the commission of the Board and took charge of the work. This was the first assistance which the church received from the Board. Mr. Crowl remained till January, 1875. Under his ministrations the organization was completed. The session was formed by the election of Mr. Samuel Kenney and Mr. E. McD. Johnson as Ruling Elders. The church was incorporated under the laws of Washington Territory, on September 15, 1873, and led by the ladies, the congregation took steps to gather means for the purchase of a lot. In 1874 a lot was purchased at the



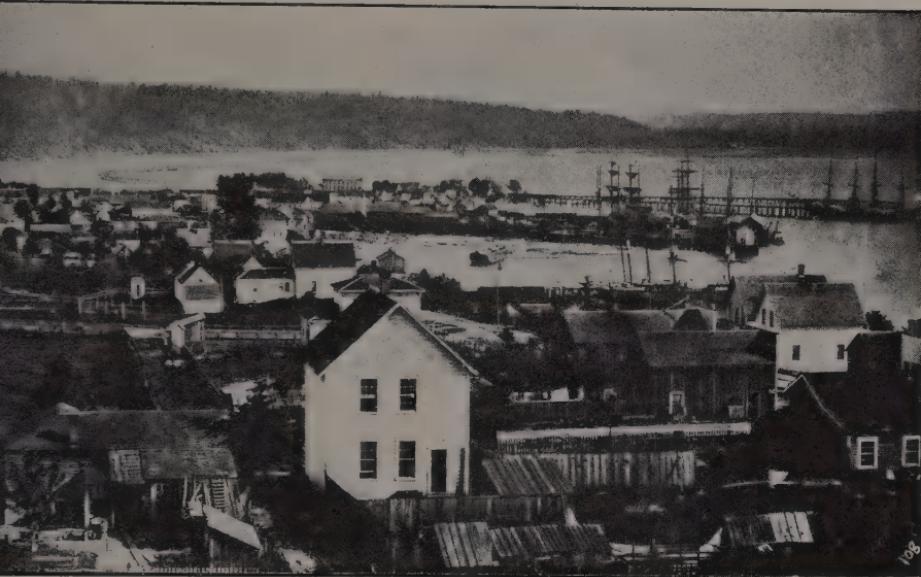
University of Washington.

x First Presbyterian Church.

The City of Seattle

southeast corner of Third Avenue and Madison Street for \$700. The first Board of Trustees were Samuel Kenney, Henry Blanchard and Ephraim Calvert.

After Rev. Mr. Crowl returned to the east Dr. Whitworth supplied the pulpit for a time. In 1876 the Board of Home Missions commissioned Rev. H. P. Dunning, who arrived with his family in Seattle on August 14, 1876. It was during the ministry of Mr. Dunning that the building of the church was commenced, but on account of want of funds, was enclosed and left in an unfinished condition for some time. Mr. Dunning, in January, 1877, was called to Oregon, and soon after his departure Rev. D. W. Macfie, a brilliant but eccentric Scotchman, labored with great acceptance with the people, remaining till June, 1878. Up to this time the union arrangement with the Methodist Protestant Church remained. The separation was hastened by a slight friction caused by the Scotch pastor insisting on delivering a lecture at prayer meeting service while the Methodist portion of the congregation wanted the meeting to be largely in the hands of the lay members. This slight friction was soon healed and the relation of the two bodies, whether united or separated, continued to be of the most

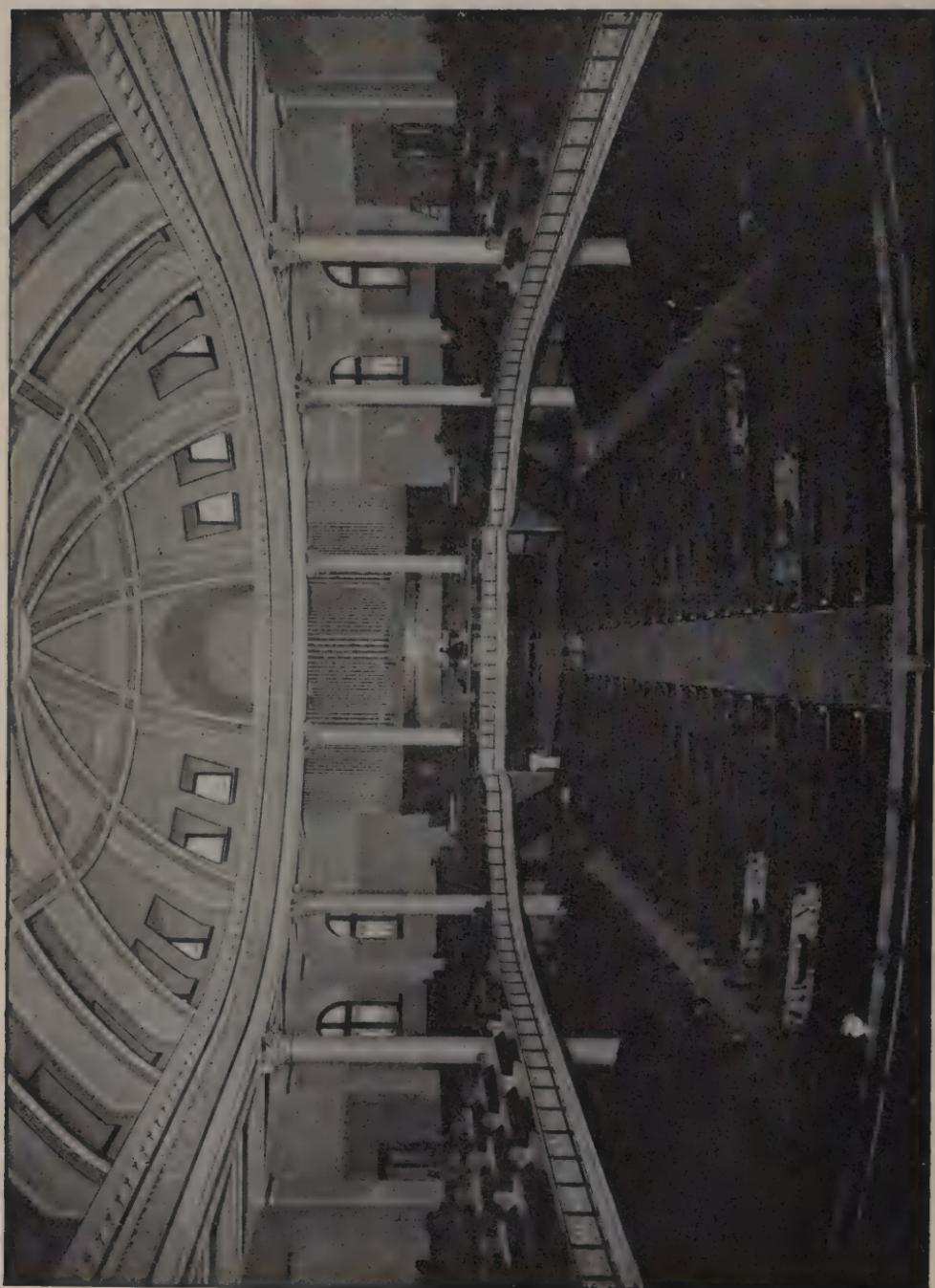


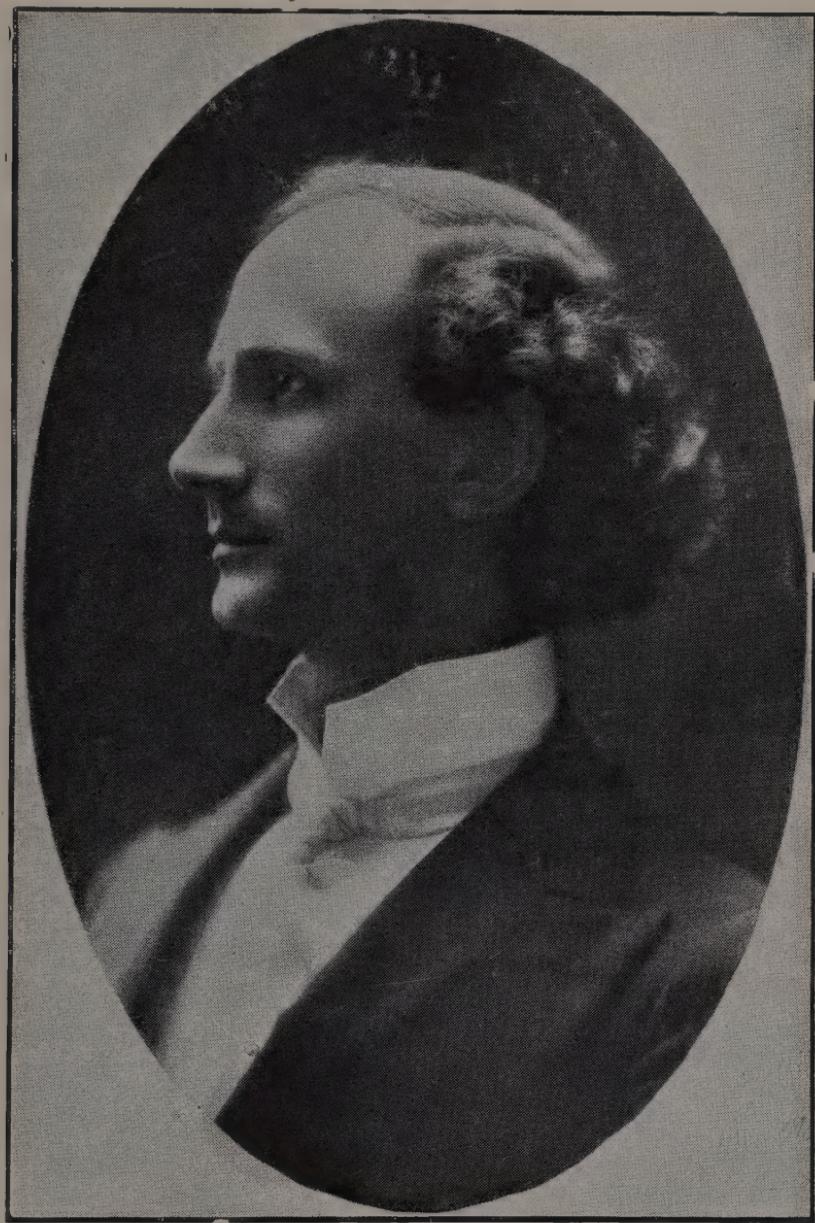
erared in 1878.

cordial nature. During Mr. Macfie's pastorate the church building at the corner of Third and Madison was so far completed that the congregation was able to occupy it the first Sabbath in July of 1877.

It was while Mr. Macfie was with the church that the rotary Eldership was adopted and the Board of Elders increased from one to four, the four being Samuel Kenney, Reuben L. Doyle, Ephraim Calvert and F. H. Whitworth. After Mr. Macfie left the pulpit was supplied by various ministers until Rev. H. W. Stratton took charge of the work in November, 1879. Mr. Stratton remained and carried on the work very successfully until February, 1880. Soon after Mr. Stratton came the church building was completed, and on the second Sabbath in July, 1879, was dedicated, Rev. John Hemphill of Calvary Church, San Francisco, coming to Seattle to preach the dedicatory sermon.

In May of 1880, Rev. George R. Bird supplied the pulpit while passing through the city and was at once called to the pastorate. He was installed by Puget Sound Presbytery on December 20, 1880. This pastorate was dissolved in 1883, and in May of that year Rev. F. G. Strange took charge of the work, being installed





Rev. Mark A. Matthews, D.D.

into the regular pastorate June 3, 1883. Under Mr. Strange's pastorate the church became self-supporting and the first Y. P. S. C. E. was formed in the congregation. During this pastorate, which ended on October 25, 1887, through the removal of Mr. Strange to Ashland, Oregon, the Mission Sabbath School was founded in Bell town which afterwards developed into Bethany Church of Seattle. On the 31st day of July, 1888, Rev. Elliot Brown, a graduate of McCormick Seminary, Chicago, was installed as pastor, his brother, Rev. Arthur Brown, of Portland, preaching the installation sermon. This pastoral relation was dissolved July 31, 1892. During Mr. Brown's time the church was enlarged and a basement added for Sabbath School purposes. Another missionary off-shoot of the parent church took place this year in the pastorate when Calvary Presbyterian Church was organized and the membership of the home church increased from 138 to 480.

Rev. A. Alexander Allison, D.D., was the fourth regular pastor of the church. He was installed on the second Sabbath in December, 1892, and continued as pastor till November, 1895. In the third year of his pastorate the church was on the honor roll of the Presbyterian Church of the United States, one of the twenty that year receiving more than 100 additions.

On January 21, 1894, there was opened for worship the building on the northwest corner of Spring and Fourth, which was the church home till December, 1907.

Following Dr. Allison, Rev. A. L. Hutchison, of Salem, Oregon, accepted an invitation to become pastor and began his work on the second Sabbath of March, 1896, continuing in charge until March, 1900, when he was called to the Immanuel Presbyterian Church of Tacoma. The church passed through severe financial trials about this time, but emerged from its difficulties triumphantly and was strengthened by the addition of over 400 members.

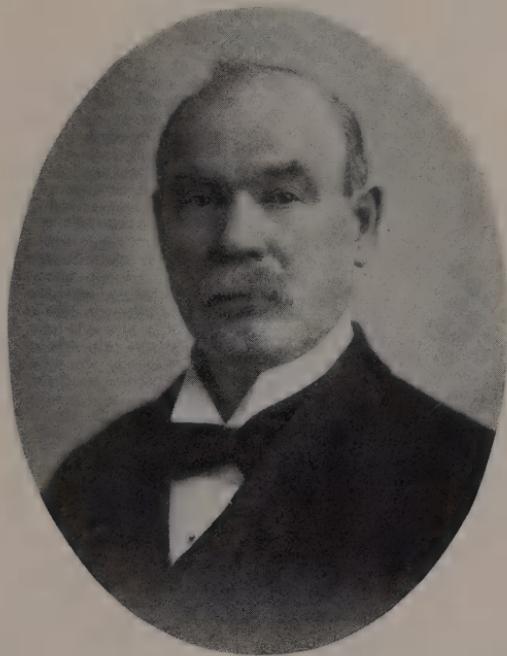
After Dr. Hutchinson's retirement there was a vacancy of about one year. Rev. M. A. Matthews, D.D., formerly of Jackson, Tennessee, was installed as pastor February, 1902, and under his guidance the church has entered upon a career of wonderful activity and unprecedented growth."

F. H. W.

"The First Presbyterian Church of Seattle has probably the most thorough and far-reaching organization of any Protestant church in America.

Its membership was 4,040 at the beginning of the present year, and of these 751 had been admitted to fellowship in the preceding year.

The pastor has three ordained assistants aiding him in the oversight of his great parish, beside a number of lay workers who have well defined spheres of duty and labor under his direct supervision. Revs. F. L. Forbes and Wallace H. Lee have for some years been the regular assistants, and Rev. O. Inouye has been in charge of the Japanese branch church.



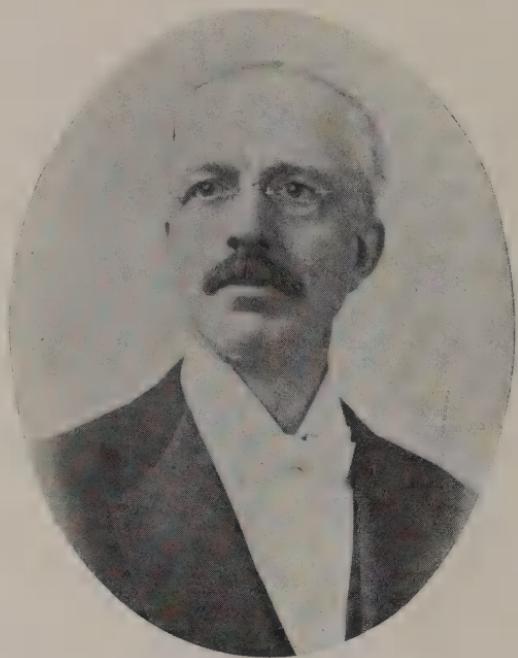
Rev. Frederick L. Forbes, D.D.

The First Church adopts the whole city as its parish and has branch churches and missions in every part of that rapidly growing area.

Its session at the beginning of 1909 had twenty seven active elders discharging the regular duties of elders, and also having charge of the temporal affairs of the church. The poor, the widow and the orphan and those in distress are cared for by the Board of Deacons, the Board of Deacons in this church doing ex-

clusively the work outlined for them in the early history of the Christian Church. The titles to the properties of the church are held by the Board of Trustees. Said board does not do anything except receive, hold and convey titles.

As noted in the historical narrative, the First Church has been the parent to Bethany, Westminster, Calvary, Georgetown and Interbay Churches, and at the beginning of 1909 the University Church was set apart with a settled pastor and encouraging



Rev. Wallace Howe Lee, LL. D.

outlook, self-supporting from the beginning of its career. In addition to these strong self-supporting outgrowths, the First Church is giving vigorous encouragement and material support to the churches at Georgetown and Interbay, which, in their parts of the city are fast becoming strong, self-reliant centres of light and usefulness. Under the direction of the First Church Rev. D. M. Davenport, D.D., is laboring in the Green Lake district where a promising church will soon be organized. Rev. J. B. Ferguson is doing a similar work at Pleasant alley, E. S.

Secrest at South Park, and Rev. F. L. Forbes at West Seattle. Lay workers are doing foundation work at several other points which have bright promise of developing eventually into strong churches. The Foreign Mission parish of the church is in Canton, China, and is under the charge of Rev. J. N. Hayes, D.D.

The limitations of space will allow of nothing more than the mere passing allusion of the multiform activities of this church. It may be sufficient to say that Dr. Matthews possesses a genius for organization and is solving the problem of enlisting the mem-

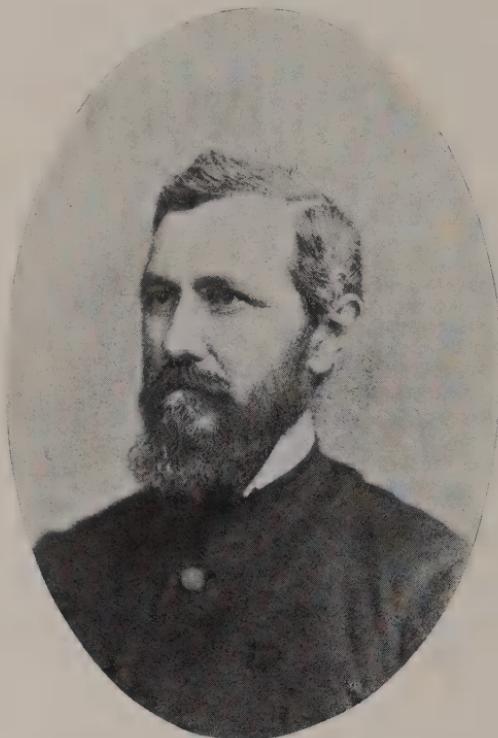


Rev. Rollin E. Blackman of Interbay Church.

bership of his great church in some form of Christian activity with commensurate success. Church work in the large cities is in itself a study which calls for an open mind and often times for a radical departure from existing lines. The pastor and workers of the First Church of Seattle have shown originality and versatility in their methods; they have not feared to attempt large and daring enterprises and the success which has rewarded their faith has not only proven the clearness and foresight of their judgment, but has made valuable contribution to the problem of church work in metropolitan centres of population."

H. T. M.

Since the foregoing was written the First Church set off and organized the South Park Presbyterian Church on Monday night, May 17, 1909, with twenty-two charter members. It will furnish the new church with a nice little chapel at a early date. On Tuesday night, 18th, it set off and organized the Green Lake Presbyterian Church with eighty-one members. It will also be given a fine property with a good house of worship. On Friday night of

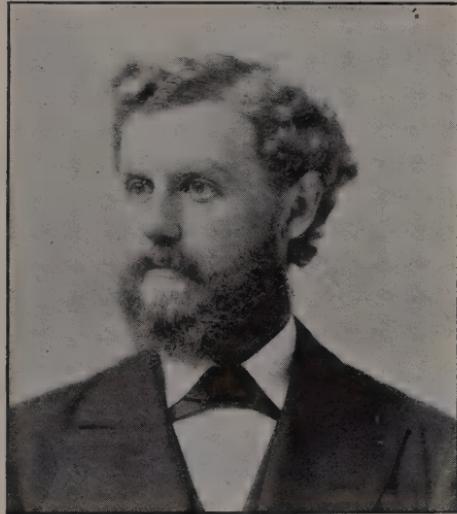


Rev. Robert S. Feagles, D.D.,
Advisor to Dr. Matthews.

the same week, May 21st, the first church also set off and organized the Pleasant Valley Presbyterian Church with twenty-two members. A lot has been secured and a good house will be erected. This makes an average of one new church a year for the last seven years of the present pastorate. It is proposed to organize a church at West Seattle before the fall meeting of Presbytery and one at Latona is under consideration.

Port Townsend Presbyterian Church.

The Presbyterian Church of Port Townsend was organized in 1876, March 16th, with eight charter members. It grew out of the work of Rev. John Rea, who seems to have labored there from 1872 to 1878. The first house of worship used by this congregation was dedicated on March 4, 1877, Rev. Dr. Lindsley of Portland preaching the opening sermon on that occasion. It is worthy of more than passing notice that the edifice was constructed of stones gathered by adults and children. Following Rev. Rea in

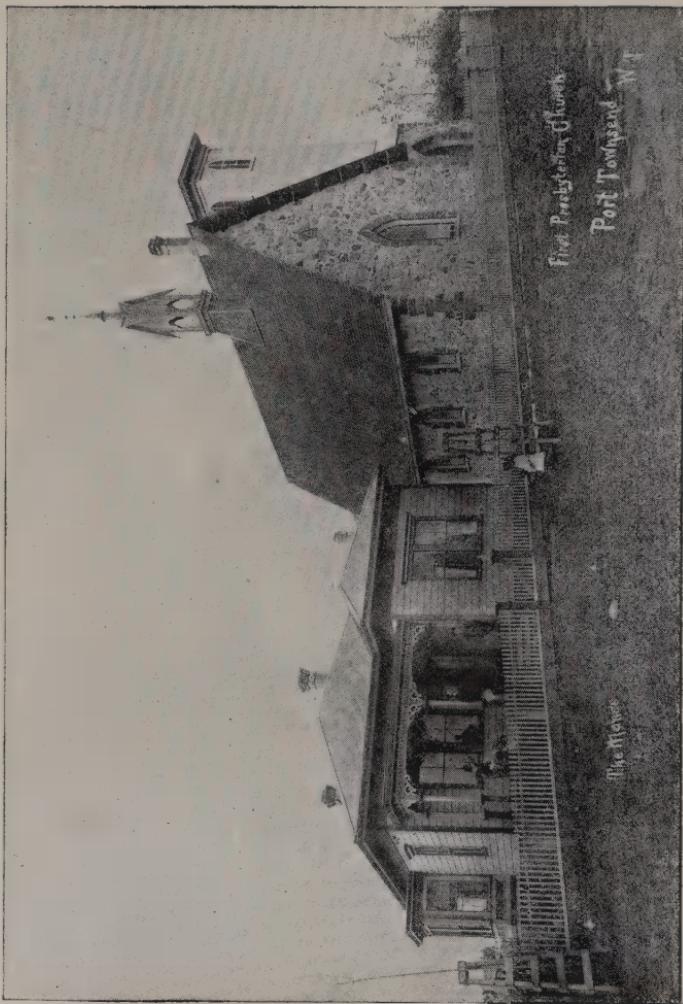


Rev. John Rea.



Rev. John Reid.

pastoral work was Rev. James Agnew, who filled the pulpit during 1879, and Rev. D. W. Macfie, who was supply for the church during 1880. Rev. John Reid was pastor from 1881 to 1886, during which time a modest but comfortable manse was built and completed in 1884 at a cost of \$1,650. Then came a period remembered in the history of Port Townsend as the "boom days," when large visions of the future loomed before the citizens of the seaport and they built as for a metropolis, which it seemed the city bid fair to become, and in this period of commercial buoyancy the present church edifice was erected at a cost of \$19,748,



The Old Stone Church, Port Townsend.

First Presbyterian Church
Port Townsend, W^A

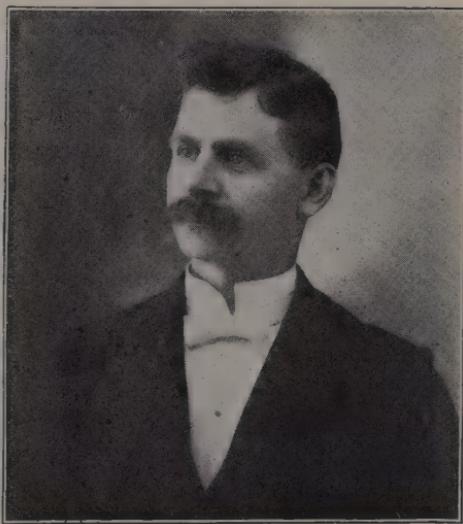
At the corner

and opened for worship on March 16, 1890. A pipe organ was installed at the additional cost of \$2,500.

From 1889 to 1891, or during the period of the great boom, Rev. D. T. Carnahan was pastor and soon after the collapse of the boom he resigned the pastorate and was succeeded by Rev. Robert Boyd, who commenced work December 6, 1891, and was installed as pastor on May 1st of the following spring. During his pastorate of nearly seven years many members and adherents left the field for greener pastures and the heavy burden of a large



Rev. D. T. Carnahan.

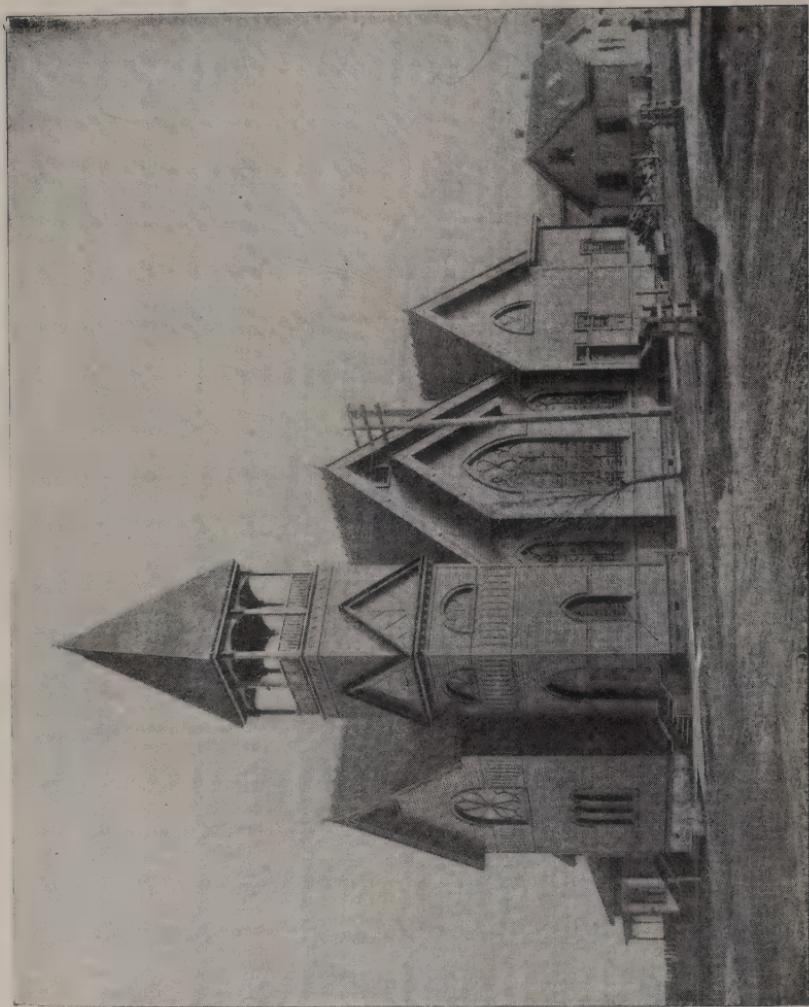


Rev. J. C. Smith.

indebtedness previously incurred remained upon the faithful and loyal few who with much sacrifice greatly reduced the weight of this millstone. In later years Mrs. W. S. Ladd, of Portland, generously assisted in freeing the church from all debt.

Rev. Robert Boyd resigned to accept the call to the Presidency of Whitworth College.

The pulpit was supplied for about one year by different ministers. Rev. James C. Smith, of Montpelier, Ohio, accepted a call to the pastorate and entered upon the work September, 1899. The ministry of Mr. Smith was productive of great good for the



Present Building First Presbyterian Church, Port Townsend.

church and community, he was a forceful preacher, faithful pastor, a true friend and a conscientious and capable presbyter. After a brief illness of pneumonia he died in the prime of life and great usefulness on May 7, 1908.

Rev. Archie R. Griggs, of Clatskanie, Oregon, succeeded Rev. Smith this year.

Port Townsend Church has a hundred and sixty-eight members with a hundred and fifty-four in the Sabbath School. It has been blessed with a long career of continued usefulness.

The Presbyterian Church of Sumner.

Rev. George W. Sloan, a missionary commissioned by the Presbyterian Board of Domestic Missions, located at Steilacoom in 1858 and after preaching there for a time, organized a church in that place. The Puyallup valley became a part of his parish and a few settlers became identified with the church of Steilacoom and notable among these was Mr. Wm. M. Kincaid, known generally as "Father Kincaid." He had formerly lived in Olympia and was the first elder of the church in that place.

In 1868 it appears, according to the records of Rev. Sloan, that sixteen persons constituted the Puyallup Branch of the Steilacoom Church and Mr. Kincaid was the Ruling Elder ex officio of this Branch.

The minutes of the Presbytery do not recognize the Branch as an independent or separate church, however, on April 3, 1868, Mr. A. Williamson Stewart, one of the members of this Branch, was elected as a Ruling Elder, and Mr. Elijah C. Meade, another member, was chosen as Deacon. Mr. Stewart had also been the second elder ordained and installed in the Presbyterian Church of Olympia in 1859. He crossed the plains in 1851 and assisted in building the first Presbyterian church erected on Puget Sound—at Chambers Prairie. He has long been connected with the Puyallup Branch—the Puyallup church—or as it is now called the Sumner church, and has served it faithfully and ably. His term of service in this Synod has been longer than that of any elder now living in the Northwest and he is still one of the active elders of this church.

Mr. Stewart informs us that in the early days of Olympia the practice of dancing was prevalent and excessive. It was a great

hindrance to the cause of religion. A resolution signed by the pastor, Rev. R. J. Evans, and himself was adopted by the church and was not only approved by the Presbytery but ordered spread on its records. A part of the resolution was as follows: "With respect to dancing we think it necessary to observe that however plausible it may appear to some, it is perhaps not the less dangerous on account of its plausibility. It is not from those things which the world acknowledges most wrong, that the greatest danger is apprehended to religion, especially as it relates to the



A. Williamson Stewart.

young. We find that it steals away precious time, dissipates religious impressions, and hardens the heart. To guard against its wiles and its fascinations we earnestly recommend the study of the Sacred Word."

The following named persons constituted the Branch: Mr. Wm. M. Kincaid, Mr. John Flett and Mrs. Ellen Flett, Mr. A. Williamson Stewart and Mrs. Jerusha Stewart, Miss Anne Stewart, Mrs. Margaret Gale, Mr. William Flett, Mr. Marcus Ball, Mr. F. C. Seaman, Mrs. Laura F. Seaman, Mrs. Ruth McCarty, Mrs.

Susannah Thompson, Mr. Charles C. McCarty, Mrs. Emma Carson, and Mr. Elijah C. Meade.

The first Ruling Elder in the first Presbytery of the Northwest—Mr. Wm. M. Kincaid—died February 11, 1870, honored and mourned by all who knew him.

The record is made of the baptism of one adult, Ferdinand C. Seaman, and fourteen children.

Rev. Sloan was an irregular supply for some time, but no regular services were held at the Puyallup Branch in the vicinity of what is now known as Sumner, until 1874, when Rev. G. F. Whitworth commenced preaching monthly in the old school house which stood opposite the present residence of Mrs. Lucy Ryan. A union Sabbath School was also commenced at the same time with Mr. J. A. Avery as superintendent.

On April 29, 1877, the First Presbyterian Church of Puyallup was organized with the following members: Mr. Elijah C. Meade, Mrs. Laura F. Meade, Mrs. Susannah Thompson, Eliza Meeker, Mary McMillan and Caddie Meeker. Mr. Meade was elected as Ruling Elder. This organization was effected at the home of Mr. Meade, where a Christian Covenant was drawn up and signed by each of the persons named above.

On the preceeding day public services were held and a discourse delivered on the subject of Christ's Kingdom on Earth and on the succeeding day, April 30, 1877, preliminary steps were taken for incorporation and articles were signed when the following persons were elected as Board of Trustees to wit: L. F. Thompson, John F. Kincaid and James McMillan.

The erection of a church was commenced on July 9, 1877, and it was dedicated on April 14, 1878, at which time Rev. A. L. Lindsley, D.D., of Portland, Oregon, preached the sermon, and George F. Whitworth, D. D., offered the prayer of dedication. At the afternoon services Rev. John R. Thompson, of Olympia, preached the sermon.

Rev. George A. McKinlay was called to serve the church on October 1, 1883, and continued with it until he was called to the pastorate of the Presbyterian Church of Eugene, Oregon, September, 1886.

On December 31, 1883, the name of the church was changed from that of the First Presbyterian Church of Puyallup, to that

of the First Presbyterian Church of Sumner, and the church was incorporated as such.

The name of the Puyallup was formerly adopted before the towns of Puyallup and Sumner existed and because the river and the valley had that name.

Rev. Mr. Patch served as supply for a few months and Rev. J. G. Watson for one year. Rev. D. M. Davenport began serving this church October 28, 1888, and was installed pastor February 20, 1890; he continued as such until January, 1896. During the following spring an arrangement was made whereby Rev. E. R. Pritchard divided his time equally as pastor of the Puyallup church and as stated supply of the Sumner church. This arrangement continued for three years.

In April, 1899, Rev. Robert Boyd was invited to assume charge of the church and he has served it during the past ten years. During this time a valuable property has been purchased in the residence portion of the town for a manse. The house contains eleven rooms and is one of the finest manses in the State. A loan was secured from the Board of Church Erection for this purpose but that loan has been paid. During the past year four lots have been purchased near the manse for a church building. The present location of the church will be a good one for business, but being near the railroad depot is undesirable for church purposes. This location was secured and the church built before the construction of the railroad and the property will be sold as soon as prices justify a good sale and a new church erected on the new site. The present church and manse are shown on page 67.

Three years ago the church became self-supporting.

The Presbyterian Church of Tacoma—Original Growth.

BY MR. F. S. HOPKINS.

Looking backward over a period of thirty-five years to a little saw-mill hamlet around the site of the "Old Town" mill, we see the embryo organization which, four years later, developed into "The Presbyterian Church of Tacoma," commonly known as "The First Presbyterian Church."

This first organization was effected through the agency of Rev. A. L. Lindsley, D. D., and Theo. Crowl. The present site

of Tacoma was at that time a forest of firs. The membership of this little church became scattered and it virtually died out.

In September, 1877, the Northern Pacific Railroad, having selected the shores of Commencement Bay as its western terminus, and a small town having started among the trees and stumps along the bluff where now lies the upper end of Pacific Avenue, which was even then a forecast of the future "City of Destiny," the following named persons, viz., Josephus S. Howell, Mrs. Abigail Howell, Mrs. H. C. Bostwick, Mrs. D. W. Stairs, Charles Ellis, Mr. L. McLaughlen, Mrs. L. McLaughlen, Geo. F. Orchard, Mrs. S. M. Orchard and Francis H. Cook, coming from churches in eight different states and provinces, joined in a written request to the Rev. John R. Thompson, Presbyterial Missionary, asking to be organized into a Presbyterian Church.

Two members of the original organization being still within reach, it was determined to resuscitate the remains of the old church and graft into it the new membership. This was done, and the present church organization had its birth on Sept. 3, 1877, after preaching services in Fife Hall (on the site of a part of the Donnelly Hotel), and the name of the church was restored to the roll of the Presbytery, at the meeting of that body at Port Townsend one week later. At the close of preaching service on Sept. 17, 1877, Mr. Josephus S. Howell and Geo. F. Orchard were elected ruling elders. Not until Feb. 13, 1881, however, were these brethren ordained and installed, after preaching service conducted by Rev. T. C. Armstrong, who had been called as stated supply, and the first session was duly constituted. The same evening Mr. and Mrs. A. J. Baker and Mrs. Anna M. Armstrong, wife of the pastor, were received to membership by letter, the first additions since the organization. On the following Sunday evening Mr. Baker was elected as an additional member of the session, and Mr. G. F. Orchard was chosen the first clerk.

Rev. T. C. Armstrong supplied the pulpit until November, 1884. During his administration more than one hundred names were added to the church roll, and the first church edifice was erected at the corner of 11th and C Streets, on the site of the Fidelity Bank building, and a substantial two-story church manse.

Upon the resignation of Mr. Armstrong, Rev. John R. Thomp-

son was asked to supply the pulpit until a regular supply could be secured.

At this early date the new church had an eye to the future expansion of the city and the future needs of the church, and discussed plans for securing sites for mission churches in both the southern and northern parts of the city.



First Church, Tacoma.

Old Building.

In September, 1855, the Rev. W. D. McFarland was called as stated supply and served the church until the following spring.

In October of that year Rev. W. A. Mackey was called from Pueblo, Col., and after serving for a time as stated supply was installed as pastor. With the rapid growth of the city, under the faithful and efficient labors of Mr. Mackey, the church increased in membership and prospered until it had outgrown the old church home, and in the spring of 1889 the property was sold, and for a year the church worshiped in a large tent on the

site of the present court house. The old church building was moved up the hill and now occupies a corner at 10th and K Streets, where it still does service as a house of worship. The



First Presbyterian Church, Tacoma.
Present Building.

manse was recently torn down to make room for the four-story brick building occupied by the Pioneer Bindery and Printing Co. Another site was purchased and immediate steps taken for the erection of a new building at the corner of South G and 10th

Streets, and on June 15, 1890, the present neat and commodious edifice was dedicated, entirely free of debt, the Rev. Dr. Chapman, of Oakland, Cal., preaching the dedicatory sermon.

Mr. Mackey having previously resigned, the Rev. J. M. Patterson, of Minneapolis, was called to the pastorate.

Mr. Patterson was an energetic, aggressive worker, and during his ministration several missions were established in different parts of the city, where Sunday Schools were organized and maintained and occasional preaching services held. Two of these mission schools have since developed into churches, viz., Sprague Memorial at South Tacoma, which has a neat chapel, and of which Rev. Wm. J. Sharp is pastor, and Bethany Church, near Whitworth College in the north end of the city, of which Rev. O. T. Mather is pastor. This church has for some time been self-supporting, and has enlarged and much improved its church building. Two other of the old missions are still maintained as such, the one, Hope Mission, at South 25th and J, and the Junett Mission, where property was secured and a small chapel built during Mr. Patterson's pastorate. During his ministry also a series of revival meetings, conducted by the Rev. B. Fay Mills, under the auspices of the united churches, in a tabernacle erected for the occasion, resulted in adding to the roll of this church more than two hundred members in a single Sabbath.

Mr. Patterson was followed in the fall of 1894 by Rev. A. N. Thompson, D. D., who served as pastor until May, 1897. The church was then without a pastor until April, 1898, when the Rev. Chas. H. Little, D. D., was called. Dr. Little filled the pulpit in a very acceptable manner for four years, when he resigned and was succeeded in December, 1902, by Rev. A. H. Barnhisel. Rev. John W. Berger supplied the place of assistant minister during a portion of Mr. Barnhisel's pastorate.

The present pastor, Rev. Murdock McLeod, D. D., succeeded Mr. Barnhisel in December, 1907, coming from Des Moines, Iowa, and soon after Rev. Duncan Matheson was called as assistant pastor, the large field rendering the services of an assistant a necessity.

Dr. McLeod is a strong preacher of the old gospel, a man of good judgment, a student, and a hard worker. The church will prosper under his lead.

The other Presbyterian churches of Tacoma being, in a great degree, offshoots from the First Church, no history of the latter would be complete without mention of the former.

Immanuel Presbyterian Church was organized as a mission January, 1888. Rev. F. F. Young cared for the mission a few months, when Rev. Thomas MacGuire, of the Canadian Presbyterian Church, became the regular minister and organized the



Rev. Murdock McLeod, D.D.

church. For a time services were held in a small tent until a church building was erected.

After three years Rev. MacGuire was succeeded by Rev. George Hickman, who was followed by Rev. W. H. Cornett, and then came Rev. R. P. Shaw, who did most faithful service during the three years of the church's "most trying history." Rev. J. R. Monfort was the next pastor. He closed his work March 31st, 1901, and on the following Sabbath the present pastor, Rev.



Emmanuel Presbyterian Church, Tacoma.



Rev. A. L. Hutchison, D.D.

A. L. Hutchison, D. D., took up the work. At that time there were sixty-eight members and two elders. The church now numbers 250 and has a session of seven elders. In April, 1909, a beautiful new edifice was completed. It is of old mission architecture throughout. There are nine beautiful memorial windows, and the entrances to both basement rooms and audi-



Rev. John A. Rodgers.

torium are without a single step. The auditorium will seat 450 people.

Calvary Presbyterian Church was organized in the fall of 1888 in the southeastern part of the city, and the following spring dedicated as a house of worship. The church building has recently been moved to a more favorable locality, which promises to be of great advantage. Rev. J. A. Rodgers is the present pastor.

These two churches stand as monuments to the faithful and

efficient efforts of Rev. Thomas MacGuire, Presbyterial Missionary.

Westminster Church was organized in the southerly part of the city in 1890 and occupies an important field. It has a house of worship and its pastor, Rev. Milo B. Loughlen, is doing good work.

Such, in brief, has been the advancement of the Presbyterian Church in Tacoma, and, under God, it will continue to keep step with the rapid march of progress and will be a leading factor in bringing about the triumph of right in this thriving city.



Rev. Hugh T. Mitchelmore,

Superintendent of Presbyterian City Missions, Tacoma.



First Presbyterian Church and Manse, Sumner.



Rev. Robert Boyd.

CHAPTER III.

THE PIONEER INLAND CHURCHES.

The First Presbyterian Churches for White Members in Eastern Washington Territory and Eastern Oregon.

Walla Walla and Weston.

In the spring of 1877 Rev. J. R. Thompson, a Scotch brother, stopped at Walla Walla on his way to Lapwai, Idaho, and met a few Scotch families in the valley three miles east of the town. He learned that some of these people were members of the Presbyterian Church in Scotland and secured a list of names, but did not attempt to organize a church.

A month or more later—in June—three young men, Rev. E. N. Condit, Thomas M. Boyd, and Robert Boyd, recent graduates from Princeton College and Theological Seminary, and commissioned as missionaries by the Presbyterian Board of Home Missions for Oregon, arrived in Portland, Oregon, and consulted with Rev. A. L. Lindsley, D. D., concerning missionary work. He advised them to go to Eastern Oregon and Eastern Washington, and on June 24th they reached Walla Walla.

It was decided by them that Rev. Condit should remain in that place, with the view of organizing a church if the way should be clear; that Rev. T. M. Boyd should go southward through Eastern Oregon and Southern Idaho; and that Rev. Robert Boyd should travel northeast to Waitsburg, Dayton and Colfax, in order to spy out the country, “and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is, whether it be good or bad, fat or lean, and what cities they be that they dwell in, whether in tents or in strongholds.”

Ten days previous to this the non-treaty and non-Christianized bands of the Nez Perce Indian tribe, under that remarkable leader, Chief Joseph, started on the warpath in Northern

Idaho, and intense excitement prevailed. Between Pomeroy and Colfax Rev. Robert Boyd found that the few ranches had been deserted, and on reaching the latter place he did not find a stronghold, but a defenceless village and the villagers greatly alarmed, for it was reported that Chief Joseph would join Chief Moses in Northern Washington. If this proved to be true, the few white settlers would be in the greatest of danger.

It was Friday when the young missionary arrived at Colfax, the rain was falling from heavy black clouds, black rumors filled the air, black pigs were running in the streets, and one was reminded of Black Friday. Two women narrowly escaped death by fright. A rude barricade, not a stronghold, was hastily constructed, and scouts were despatched to Snake River. Fortunately for the terror-stricken settlers of these parts, but unfortunately for those of Idaho and Montana, Moses turned a deaf ear to the importunate appeals of Joseph to aid him in the outbreak, and the latter turned eastward on that famous running fight of nearly fifteen hundred miles with Gen. O. O. Howard.

After spending a week or two in Colfax, preaching in the only public building, a small school house, and officiating at a funeral, Mr. Boyd declined to remain longer, as he had learned that Rev. Cushing Eells, a representative of the Congregational Board, had been on the field and had decided to organize a church and build a house of worship, giving one thousand dollars from his own pocket for that purpose.

The system of comity was not yet in operation, but it was deemed a good thing in sparsely settled communities.

According to some who claimed to know, Spokane Falls was not worth considering aside from an Indian mission, and by the advice of Mr. Lindsley Mr. Boyd returned to Western Oregon. A month later, on hearing that Rev. Condit had gone to Grand Ronde Valley, he returned to Walla Walla, and on his arrival was informed that Mr. Condit had taken no steps towards organizing; that he had not held a service of his own appointment, but had been preaching for Rev. H. W. Eagan in the Cumberland Church; that it was impossible for him to endure the intense heat and great dust of the summer, and that he did not propose to try to organize, for if he succeeded he must leave the little flock shepherdless. The use of the court house, a frame building on the southeast corner of Third and Alder Streets, was

secured as a place of worship. The court, or upper room, was reached by a flight of stairs from the outside, and the floor was covered to the depth of three inches with sawdust and shavings for a general cuspidor for the accommodation of those who attended trials in court. Notices were posted and announcements were made in the paper that Mr. Boyd would hold services in that place and in the I. O. G. T. Hall at Weston, Oregon, on alternate Sabbaths until further notice. This arrangement continued for two years. The first service in the Court House was on August 12th, 1877. Two months later Mr. Condit returned, assisted Mr. Boyd on Sabbath, and on Monday morning left for Portland via Yakima, and soon after became pastor of the church of Astoria, whose pulpit had been vacant for some time. Rev. T. M. Boyd also returned to Walla Walla, and by request of his classmate commenced work at Waitsburg and Dayton. At the end of three months preparations were completed for organizing the first church of white members of our denomination in Eastern Washington Territory.

A form of Confession of Faith and Covenant had been prepared and read a number of times from the bench or bar and nineteen persons had promised to subscribe to it. Some of these were Scotch people and had their "lines," others who had been members elsewhere were with or without certificates and four who desired to become charter members had been examined as to their faith in Christ and had made a good profession.

The Synodical Missionary of the Synod of the Columbia, Rev. Howard W. Stratton, was invited to assist on the day of organization, November 11, 1877. He arrived on Friday—two days previous and preached the sermon on Sabbath. The Sacrament of the Lord's Supper was administered. The silver service used on this occasion had been kindly loaned by Rev. Mr. Chamberlain of the Congregational Church. A congregational meeting was held, the "term system" of the eldership was adopted, and Mr. Peter Zahner was unanimously elected the first and only ruling elder for the term of three years. At the evening service Mr. Zahner, who had served as a ruling elder in an Eastern church, was duly installed as such in this church.

The following named persons formed the roll as charter members: Miss Annie Adams, Mrs. Isabella Durry, Mrs. Lizzie Hungate, Miss Christina McRae, Mrs. Julia Norton, Mrs. Tamar

Glenn, Mrs. E. Tamar Robinson, Mr. and Mrs. James Dewar, Mr. and Mrs. James Hughes, Mr. and Mrs. James Semple, Mrs. Jane Cameron, Mrs. Christina McRae, Mr. and Mrs. Peter Zahner, Mr. and Mrs. Alexander McRae.—19.

On the following Sabbath, November 18th, Rev. Robt. Boyd was again assisted by Rev. H. W. Stratton in completing the organization of the First Presbyterian Church of Weston, Oregon, twenty miles south of Walla Walla. This was the first church of our denomination planted in Eastern Oregon. There were seven charter members, three of whom had presented their church certificates, viz.: Miss Jeanie Jamison and Mr. and Mrs. Donald Morrison; and four, Mr. and Mrs. William Anderson and Mr. and Mrs. Alexander McKenzie, had made a profession of their faith in the Lord Jesus Christ. In addition to supplying these churches on alternate Sabbaths, the missionary also preached at the Cottonwood schoolhouse, Wild Horse, the Mountain schoolhouse, and Centreville.

The lot on which the brick church stands in Walla Walla, on



First Presbyterian Church, Walla Walla.

the corner of First and Birch Streets, was purchased from Mr. E. B. Whitman on March 21, 1880, for \$1,750. This was considered a high price in that day and it required two years to pay for the property. Interest at the usual rate of 12 per cent was paid on part of the price and it amounted to \$189, making the total cost \$1,939. The lot was 60 feet by 120 feet.

On June 6th, 1880, Messrs. James Semple, James Hughes and Edwin Kellogg were elected ruling elders and on the following Sabbath they were ordained and installed.

The place of worship was changed from the Court House to the United Brethren Church at the corner of Second and Birch Streets on Sabbath 6th, 1881, and on July 9th, 1883, ground was broken for the erection of the brick church, which has stood more than a quarter of a century.

The first funeral in this parish was that of Aggie Anderson, on October 21, 1877. She was the daughter of Mr. and Mrs. William Anderson, whose home was in the mountains, five miles from Weston. The first infant baptism was that of John Hector, son of the above-named parents, on November 5th, 1877, or nearly two weeks before they made a public profession of Christ when the church was organized.

The first infant baptism in Walla Walla was that of Laura Leora Robinson, on the same day that the church was organized.

The first marriage was that of First Lieutenant Edwin H. Shelton, U. S. A., of Fort Walla Walla, and Miss Hattie A. Eagan, daughter of Rev. H. W. Eagan, pastor of the Cumberland Presbyterian Church, on November 13, 1877. She was the first young lady whom the missionary had the pleasure of meeting in the town. Three years later it was his sad duty to preach the funeral sermon of the groom.

The first church certificate to be received was that of Miss Annie Adams, formerly of Ohio, and the first person to make a profession of his faith in Christ was Mr. James Semple.

Rev. Boyd labored on this field two years after the brick church was erected (eight years in all) and then returned to the East, where he was pastor of the Presbyterian Church of West Elizabeth, Pennsylvania. A few years later he resigned to accept an invitation from the Presbyterian Church of Port Townsend, Washington. After a pastorate of nearly seven years he again resigned to accept a call to the Presidency of Whitworth College.

When the college was removed from Sumner to Tacoma he took charge of the Presbyterian Church of Sumner and has served it for the past ten years.

The services of Rev. Thomas M. Gunn were engaged on October 1st, 1885, for the joint meeting of the Presbyterian and Cumberland Presbyterian Churches, but at the close of a tentative term of three months the latter church secured Rev. W. W. Beck as its pastor and withdrew from the arrangement.

In the fall of 1886 union revival services conducted by six of the resident pastors were held in the "Brick Church" for two months, with results of 230 professions, and the Presbyterians received their share of new members. At the meeting of the Synod of Columbia at Spokane on October 18th, 1886, Rev. Gunn was elected Moderator and a year later, at the meeting in Tacoma, was chosen as Synodical Missionary. In accepting this office he resigned his charge at Walla Walla. Dr. Gunn held the posi-



Rev. Elbert N. Condit.

tion of Synodical Missionary for twelve years and since that time, September 30, 1899, has served different churches. As pastor, presbyter and Synodical missionary he has been a faithful, efficient and successful minister of the Word.

Rev. E. M. Sharp, a graduate of McCormick Theological Seminary of Chicago, in the class of 1888, began his ministry in this church in May of the same year. He was duly installed as pastor and continued as such until May, 1891. During the three years of his pastorate forty-eight members were enrolled. The accessions gave material for good sessional and trustee officers and some of them became prominent workers.

There were three young men in the congregation who afterwards entered the ministry, Charles Cornwell, who was received into the church and baptised by Rev. Robt. Boyd, Chalmers Gunn, son of Dr. T. M. Gunn, and Harry Wintler. The latter was welcomed into the fellowship of the church by Rev. E. M. Sharp.



Rev. James Clement Reid, Ph. D.

Rev. L. M. Belden was pastor from April, 1891, to April, 1894, and the pulpit was filled after he resigned until January, 1895, by different supplies, when E. N. Condit was called to the pastorate. He had been the pastor of the Presbyterian Church of Astoria, Oregon, President of Albany College in Albany, Oregon, and President of Occidental College of Los Angeles, Calif. Mr. Condit was a man of scholarly attainments, fine executive ability, and consecrated energy. After a pastorate of five years his life, of great activity and usefulness, was suddenly ended by death in June, 1900.

During the following year Rev. J. A. Rodgers occupied the pulpit for a short time, but left to accept a call from the Church of Davenport.

Rev. A. D. Gantz, of New York, followed in 1901 and continued as pastor until May, 1905, when he returned to New York City. It was during his pastorate that the tentative union between this church and the First Cumberland Presbyterian Church of Walla Walla occurred, grew in strength, and was finally consummated under Pastor Rev. James C. Reid, Ph. D.

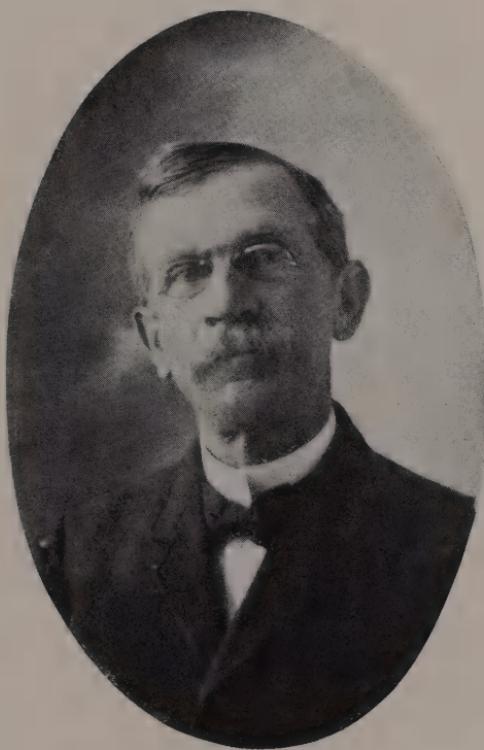
Presbyterian Church of Waitsburg.

On March 17, 1878, Rev. T. M. Boyd, assisted by Rev. Robert Boyd, organized this church, with nineteen members. Mr. S. H. Erwin was elected ruling elder. Rev. T. M. Boyd continued to supply this field for two years, and during that time the church lots were secured and paid for. He then went to Lewiston, Idaho, and reorganized the church of that place, which had been disbanded. In 1882 Rev. Alex. Adair took charge of the Waitsburg church, and during his pastorate a new sanctuary was built and dedicated, free of debt. Mr. Erwin proved to be a most efficient officer for many years, not only of this church, but also that of Prescott. He was a liberal contributor to the erection and support of both. It was through his generosity and that of his wife that Erwin Hall of Whitworth College was erected, at the cost of \$6,000. This is a three-story building, 30 by 60 feet, with a basement twelve feet high, and it forms an important part of the college buildings.

Rev. Boyd also acted as Presbyterial Missionary for a short time after leaving Waitsburg.

The First Presbyterian Church of Lewiston.

Rev. W. J. Monteith commenced work in this field in 1871, and in the spring of 1873 organized the First Presbyterian Church of Lewiston, with the following seven members: Mr. and Mrs. P. B. Whitman, Miss Frances Whitman, Mrs. Sarah C. Thompson, Mrs. P. H. Howe, P. Owens, and C. E. Monteith.



Rev. Thomas M. Boyd.

Mr. P. B. Whitman and Mr. C. E. Monteith were elected elders and the church was enrolled in the Presbytery of Oregon. Rev. W. J. Monteith served the church one year after it was organized, when he was obliged to cease preaching on account of ill-health. Services were discontinued and the name of the church was dropped from the roll.

From an article written on Oct. 17, 1887, by Rev. T. M. Boyd, we learn the following facts concerning this field: During the

month of June, 1879, Mr. Boyd, on a missionary journey from Waitsburg to Moscow, visited Lewiston and on Sabbath preached morning and evening. At that time, although containing a population of about six hundred, with the exception of a small Roman Catholic chapel there was not a church building in the town. Mr. C. E. Monteith, son of Rev. W. J. Monteith, a zealous, devoted Christian gentleman, was then residing there. He and his family were very desirous of having in Lewiston stated services of the sanctuary. But the majority of the Lewiston people were not religiously inclined. It seemed almost a hopeless task to secure funds in such a town for the erection of a church edifice. But the attempt was made by him and success crowned his efforts. From that date until he made his home there Mr. Boyd visited Lewiston at regular intervals, preaching in the school house and court house. In March, 1880, the church was organized by Mr. Boyd, with five members. Mr. P. B. Whitman, a nephew of the devoted missionary, Dr. Marcus Whitman, was chosen elder. Mr. Monteith was elected one of the trustees. The work of building a church was by him prosecuted with energy. A paper was drawn up and subscriptions to the amount of eleven hundred dollars were obtained. A desirable lot was purchased and plans for a building were agreed upon. The new church was completed in time for the meeting of the Presbytery. And during the sessions of that body it was dedicated to the worship of Jehovah. Through the aid of our noble Board of Church Erection and generous friends in Portland, Ore., it was dedicated free of debt, in April, 1882. The dedicatory sermon was preached by Rev. A. L. Lindsley, D. D., of Portland, Ore. Psalm 84:1, "How amiable are thy tabernacles, O Lord of hosts." This building is still in service as an annex of a later edifice.

Rev. Thomas Boyd continued in the pastorate for five years and was followed by Rev. L. W. Sibbet, who in turn was succeeded by Rev. J. E. Sherman. Rev. E. P. Giboney was the next pastor, and during his term of service the present commodious and comfortable sanctuary was built and the church became self-supporting. He was succeeded by the present pastor, Rev. William Lattimore, who has successfully served the church for a number of years.

Through the generosity of Mrs. Sarah C. Thompson, a pioneer of the city of Lewiston, and a charter member of the church, the

organization came into the possession of \$12,000.00. After the payment of a small debt the church holds \$11,000.00 as the basis of a building fund. It is the purpose of the congregation to dispose of the present edifice and other properties as soon as prices will justify such a sale and erect a more suitable sanctuary in a more central location.

Rev. Thomas M. Boyd became the pastor at Pendleton, Ore., and the founder of the Pendleton Academy. He accomplished an excellent work in Eastern Washington, Idaho and Eastern Oregon.

First Presbyterian Church, Moscow, Idaho.

The early records of this church were destroyed by fire, so that a history of its early existence cannot be complete in all details. During his pastorate of the church, Rev. David O. Ghormley gathered the facts as nearly as could be obtained, and in the main are as follows:

About the year 1878 Mrs. John Dock of California came to Moscow. Seeing the religious needs of the community, she wrote to Dr. Scott of San Francisco, founder of the San Francisco Theological Seminary, asking if a Presbyterian missionary could be sent to Moscow. Dr. Scott referred the matter to the Rev. T. M. Boyd of Dayton, Wash., who visited the field and made regular appointment for services on the fifth Sabbaths of the month.

On Sept. 27, 1880, the Presbytery of Idaho assigned the Rev. Daniel C. Gamble to "take charge of the Moscow and Colfax fields." At the next meeting of the Presbytery, April 21, 1881, it is recorded that "Rev. D. Gamble reported the organization of a Presbyterian church at Moscow, Idaho. It was received under the care of Presbytery and entered upon the roll as the First Presbyterian Church of Moscow, Idaho." There were eleven members, all of whose names cannot be given. The three ruling elders elected were: James W. Reeder, M. D., from Minonk, Ill., Gorge Martin, from Elk Grove, Cal., and John H. Hays, from Oakland, Cal.

The Rev. H. H. MacMillan was the second minister to serve the church. He says: "I landed in Moscow July 3, 1883, and left about the same time in 1884, having come directly from Princeton Seminary to this field." A building was begun some time in this year and was completed for dedication on April 19, 1885, Rev.

J. S. Bingham of Baker City, Oregon, preaching the sermon and Rev. A. Adair offering the prayer of dedication. Rev. W. C. Beebe was at this time stated supply of the church.

After about a year without a pastor the church secured the services of Rev. A. Adair, who began work on the field February 1, 1887, laboring amid many difficulties and discouragements until June, 1892. Rev. W. A. Sample, D. D., served the church as stated supply for eighteen months previous to the call to Rev. David O. Ghormley, who began with the church in August, 1894. He was installed April 5, 1895, and continued as pastor until October, 1901. During this pastorate the membership was greatly increased, the church building enlarged, and a manse fund started. The manse was built during the pastorate of Rev. N. S. Fiscus, who followed Dr. Ghormley.

Rev. Wilson Aull was pastor from October, 1904, till August, 1906. Rev. John Calvin Abels followed, beginning his work in



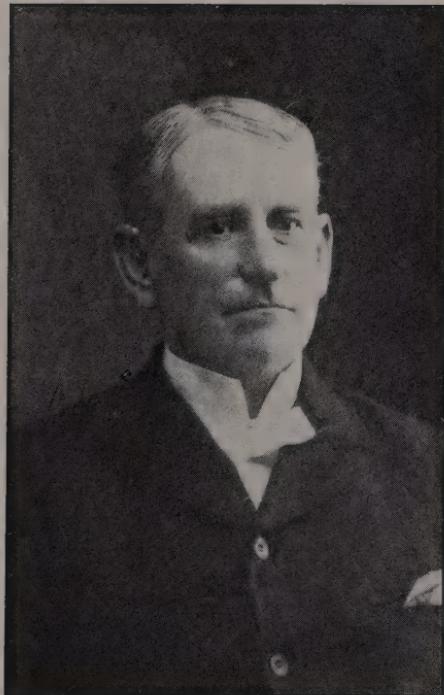
Rev. David Henry Hare, A. M.

September, 1906. During his pastorate the church was remodeled and repaired and a very fine pipe organ was installed. A Men's Brotherhood was also organized, which continues to do good work along social and civic lines.

The present pastor, Rev. David Henry Hare, began his service with the church in September, 1908.

Rev. W. A. Sample, D. D., was born in Mecklenburg County, North Carolina, June 25, 1832, and died in Bellingham, Wash., Feb. 4, 1908.

He was graduated from Hanover College, Ind., in the class of 1855, and from the Danville Theological Seminary in 1858. He served for more than twenty-five years with marked success in the pastorate of the Presbyterian church of Fort Smith, Ark. In 1889 he came to the Pacific Coast and became a member of this Synod, in which he has served a number of churches in the past eighteen years.



Rev. W. A. Sample, D. D.

Notwithstanding his undiminished love for the Southland, he was an ardent admirer of the Northwest and entered heartily into the work of the Master on the frontier. Soon after his death an article appeared in the Fort Smith paper entitled "The Passing of a Pioneer." We quote briefly:

"The death of Rev. W. A. Sample, D. D., was the passing of a man largely identified with Fort Smith for nearly thirty years of pioneer days, and all through these later years he has been held in loving memory by all of his associates of the old years. He came here as a young man in the early fifties, of magnificent physique, straight as an Indian, genial and warm-hearted. It is said of his door bell that it never ceased ringing, and that he knew every child in the city. His work was not confined to this city, but old settlers of other places and of all the Northwest portion of the State have fond memories of his visits and activities in their behalf."

To the end of his life Dr. Sample was a typical Southern gentleman of the old school, erect in carriage, courtly in manner, fraternal in spirit, forgiving in disposition, strong in faith, courageous in convictions of the right, loyal in the truth, beloved of men, and honored of God.

CHAPTER IV.

THE LATER CHURCHES.

The First Presbyterian Church of Vancouver.

This church was organized by Rev. Robert W. Hill, Synodical Missionary of the Synod of the Columbia, on February 18, 1882, at the residence of Mrs. Mary Harrilon.

The charter members were: Mr. John G. Blake, Mrs. Mary M. Blake, Mr. John Blurock, Mrs. Margaret Blurock, Mr. Samuel Campbell, Mrs. Margaret Campbell, Mr. Alexander L. Cook, Mrs. Mary Cook, Mr. J. A. Hutchinson, Mrs. J. A. Hutchinson, Mr. C. W. Shane, Mr. John A. Stewart, and Sarah B. Wintler. Of these only three are known to be living.

Messrs Samuel Campbell, C. W. Shane, J. G. Blake, and John Blurock, were elected elders.

The following ministers have served the church: Rev. T. S. May, from 1883 to 1885; Rev. John R. Thompson, D.D., 1885 to 1893; Rev. Hugh Lamont, 1893 to 1900; Rev. F. W. Parker was stated supply from 1900 to October 1, 1901; Rev. Joseph B. Little, D. D., as pastor from 1901 to 1903; Rev. Orien S. Barnum, 1903 to 1905; Rev. Jacob E. Snyder, from July, 1905, to September, 1907, and Rev. Harry S. Templeton, the present pastor, was called as supply October 24th and installed October 14, 1908.

Union evangelistic services were held by the Vancouver churches during the past spring and a gracious revival was experienced. One hundred and thirty new members were added to this church in a single day—April 25th—when the line of those received into Christian fellowship circled the entire interior of the church. One hundred and eighty-six have united with this household of faith since April 1, 1909, or more than doubling the membership. The Sabbath School has a large enrollment and the other departments of the church work are doing efficient service.

The church building was commenced in 1883 and dedicated in 1889. It has since been renovated and remodeled at the expense of \$2,700. Three years ago a comfortable manse was erected at the cost of \$3,000.



First Presbyterian Church of Vancouver and Manse.



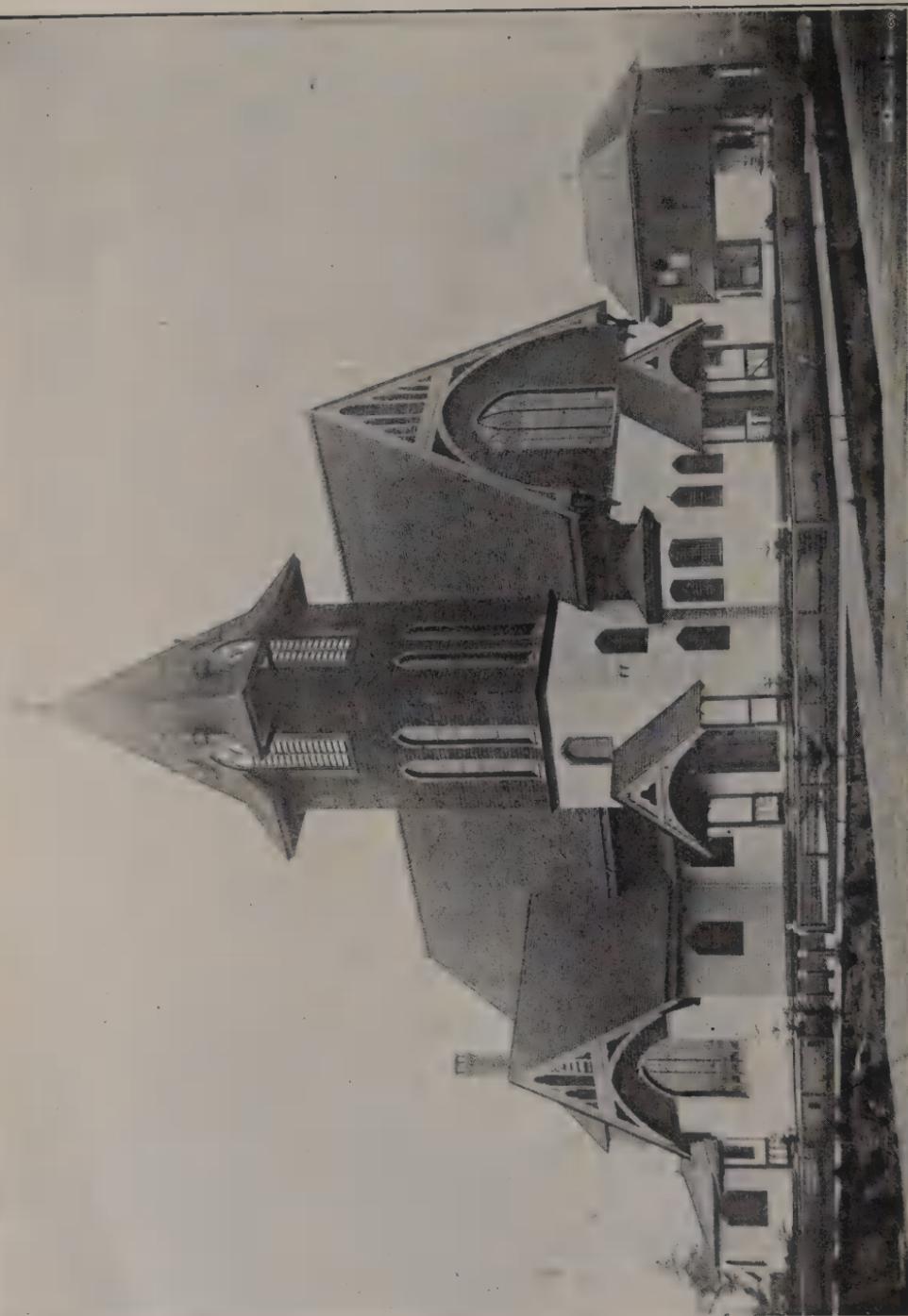
Rev. Harry S. Templeton.

PRESBYTERIANISM IN HOQUIAM.

The important and rapidly growing city of Hoquiam, situated on Grays Harbor, and famous for the manufacture and export of lumber, has had a live Presbyterian Church for more than a quarter of a century. The church was organized on March 11, 1883, in the warehouse of the Hoquiam Mill Company, now the Northwestern Lumber Company.

Mr. John R. Walker rode on horseback to Olympia to get Rev. John R. Thompson, the Presbyterian minister of that city, to come to Hoquiam and organize the work which was being carried on by a faithful few. Mr. Thompson served the congregation till the little church was built at the corner of I and Tenth Streets. Early in 1884, Rev. Hiram F. White took up the work and remained with the congregation four years. Mrs. White was one of the pioneer school teachers of Hoquiam. After a brief period in which Rev. J. A. Hanna occupied the pulpit, Rev. Byron L. Aldrich began his ministry on April 1, 1890. Mr. Aldrich also conducted a small paper in the city and in the spring of 1892 he was succeeded in the pastorate by Rev. A. McKenzie, who served the church very acceptably for one year. Mr. McKenzie, who is still in active work at Castle Rock in this Synod, was followed by Rev. M. S. Riddle, now of Courtenay, N. D. In rapid succession the church was supplied for short terms by Rev. B. F. Miller, Frank J. Furst, a student named Teter, and Rev. Mr. Pettibone. After laboring two years as a Missionary, Rev. William Cobleigh became the first installed pastor of the church and continued with the charge four years, removing to Montana, where he is now resident at Corvallis. Rev. A. R. Griggs, now of Port Townsend, next took up the work and remained with it two and a half years, in which time the present beautiful house of worship was erected. In January, 1905, Rev. Jas. Laurie, Jr., was called to the pastorate, and has since had charge of the work, filling in a masterly way the varied and responsible duties which a pastorate in this great industrial center continually imposes.

Calvary Church, East Hoquiam, developed as a mission of the mother church, and has before it a most promising future. This new work, fostered through the zeal and liberality of the First Church, dedicated a house of worship of modern design and commodious proportions on January 20, 1907, and has at the present



time about thirty-six members and a Sabbath School enrollment of one hundred and twenty. A fine seven-room manse has been built and the total value of the East Hoquiam property is about \$4,000. The parent church is housed in one of the finest church buildings in the Synod and its property has a present value of at least \$35,000. A year ago this congregation installed a fine pipe-



Rev. James A. Laurie, Jr.

organ, costing \$3,000. Since the beginning of Mr. Laurie's pastorate some two hundred members have been added to the church and the resident membership now numbers one hundred and seventy-five, having been subjected to large removals and changes, such as belong to all saw-mill cities. With greatly improved railway facilities in prospect, Hoquiam bids fair to make large increases in its population in the near future and the outlook before this congregation is of the most cheering nature.

The First Presbyterian Church of Spokane.

BY ELDER R. L. EDMISTON.

The first Presbyterian Sabbath School was organized in the town of Spokane Falls, Washington, by the Rev. H. W. Stratton, then Synodical Missionary of the Synod of the Columbia, in the summer of 1879. No regular work was conducted thereafter un-

**Rev. Thomas G. Watson.**

til the Rev. Thomas G. Watson arrived on the field on the 12th day of May, 1883, with a commission from the Board of Home Missions, at a salary of \$1,000 per year. Rev. Watson at once took up the work of assembling the Presbyterians of the then growing young town, and on the 10th of June, 1883, organized the First Presbyterian Church of Spokane Falls, assisted by a committee of Presbytery, in response to a petition for a church organization, signed by twelve members, but *nineteen* were re-

ceived at the time as charter members. Four elders were elected from among the members, to-wit: E. H. Jamieson, G. S. Allison, G. W. Burch and F. H. Cook, who were duly ordained on the following Sabbath.

Upon organization five Trustees were also elected, as follows: E. H. Jamieson, G. S. Allison, James Gibson, A. M. Cannon and R. W. Forrest.



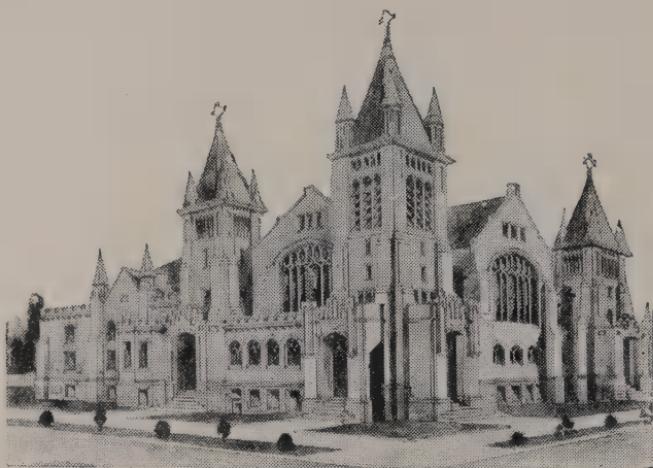
Rev. G. William Giboney, D. D.

With the town the church grew and became stronger each year, and on November 3, 1889, Rev. T. G. Watson was duly installed as pastor thereof and continued to serve until the summer of 1891, when ill health caused him to resign, leaving a strong, self-supporting church worshipping in its own building.

On November 16, 1891, a call to the pastorate was extended to Rev. Frank J. Munday as pastor to succeed Rev. Watson and he continued to serve as pastor until September, 1894, when he resigned and moved East to take up work.

In October, 1894, Rev. G. W. Giboney, D.D., was called as supply for one year, and soon after taking up his duties was duly elected and installed as pastor and continued to discharge the duties of pastor until May, 1908, when failing health required his resignation, leaving a strong church of 650 members in the midst of plans for the erection of a new church edifice at a cost of about \$100,000. In November, 1908, Rev. S. Willis McFadden, D.D., of Sioux City, Iowa, was called and took up the work on the 1st of January, 1909, and on the 11th of February, 1909, was duly installed as pastor of said church.

The new church building is being erected at the corner of



First Presbyterian Church, Spokane.

In Process of Erection, 1909.

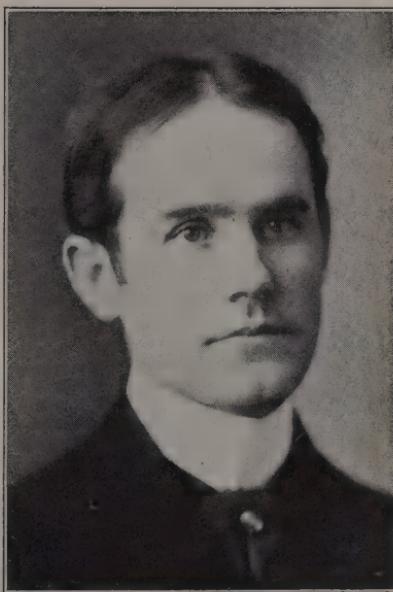
Fourth and Cedar Streets, upon the site where stood the historic home of A. M. Cannon, one of the first trustees and a leading and influential man of early days of the town and city of Spokane Falls, now Spokane, Washington. This church building will be the most commodious and expensive Protestant church building in the city of Spokane.

Great credit is due to the rare skill, energy, spiritual and intellectual qualifications of the Rev. T. G. Watson, on whose face the smile of hope was ever present, and whose fidelity to the work was unceasing.

The First Church building was located upon the site now occupied by the magnificent Review building, which site was sold

for a nice profit and a new structure, temporary in form, was built upon the corner of Second and Jefferson Streets in 1891, which is still being used by the church and will be vacated as soon as the new church building, now in course of erection is ready for occupancy.

Within the past few months one hundred and thirty-one new members have been received. The total membership is about seven hundred and fifty. The Sabbath School numbers five hundred and forty and there is an active Brotherhood of sixty mem-



Rev. S. Willis McFadden, D. D.

bers. Three new elders have been recently ordained and installed.

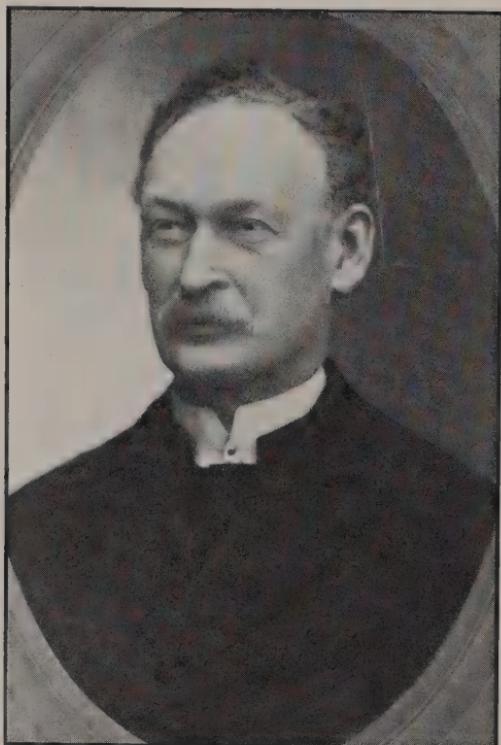
PRESBYTERIANISM IN THE NORTHWEST PORTION OF WASHINGTON.

The history of Presbyterianism in the extreme Northwest of the State of Washington dates back to 1882. In that year Rev. Joseph M. Spangler was appointed by the Presbytery of Puget Sound to do missionary work in Whatcom and Island Counties. At that time Whatcom County included what is now known as Skagit County. Rev. Spangler found no Presbyterian organiza-

tion or church building in either of these counties. He held frequent services in Whatcom (now Bellingham) and also at Oak Harbor, but his principal and most efficient work was done in the Nooksack Valley and if his life had been spared he would have soon organized a church at Nooksack Crossing. After laboring zealously for about six months he died in the harness.

The Nooksack Crossing Presbyterian Church (now Everson).

In August, 1883, Rev. B. K. McElmon was appointed by the Presbytery to continue the work so well begun by Rev. Spangler, and on October 3rd of the same year, organized this church with seventeen charter members as follows: Mr. and Mrs. Peter Gilles, Annie, Wm. M., George, Peter, Jr., and John C. Gilles, Mr. and Mrs. James Harkness, H. Sebert, Mr. and Mrs. David Wright, Richard Howard, William Bishop, Mr. and Mrs. C. H.



Rev. B. K. McElmon.

Kale and Phoebe N. Judson. As a part of his charge Mr. McElmon served this church for about five years, during which time a church building was erected at the cost of \$1,600. This was the first and only Presbyterian sanctuary in Whatcom County at that time. A manse was also erected at a cost of \$700. The following named ministers have also labored on this field: Revs. J. A. Hanna, J. A. Stayt, A. J. Canney, Isam Wheelis, A. G. Boyd, James Murray, Geo. H. Haystead, S. W. Richards, D.D., and H. W. Mote.

BELLINGHAM BAY.

In the interim of six months between the death of Rev. Spangler and the appointment of his successor the Congregationalists entered the field and the newly appointed missionary found a Congregationalist church organized and edifice erected in Whatcom, which was the largest and most northerly of the group of towns on the Bay. In order not to interfere with the Congregationalists, preaching stations were established at New Whatcom (commonly called Seahome) and Fairhaven, south of Whatcom.

At this time the population of the Bay towns was about twelve hundred and for several years afterwards the increase of the population was small, but the forming of the Fairhaven Land Co., the introduction of the Fairhaven Southern R. R. and the Fairhaven Northern R. R., which is now a part of the Great Northern system, brought a boom to the Bay, and in two years, or in 1890, the population rose to eleven thousand.

The First Presbyterian Church of Bellingham Bay.

This church was organized in June, 1884, by Rev. B. K. McElmon, with the following charter members: Mr. and Mrs. A. B. Hart, Mrs. Mary E. McElmon, Edward Peavin, H. B. McCormick, Mr. and Mrs. George A. Kellogg, Miss Maude Kellogg, Mrs. Fannie Bryant, Mrs. J. F. Cass and Mr. and Mrs. Lewellyn.

Mr. McElmon continued to minister to this church until September, 1890, and during that time a church building was built at a cost of \$3,000.

His successors have been: Revs. Anselm Brown, April, 1891-October, 1892; Walter B. Floyd, March, 1893-August, 1893; J. A. McArthur, October 1893-September, 1895; Donald Ross, 1905-

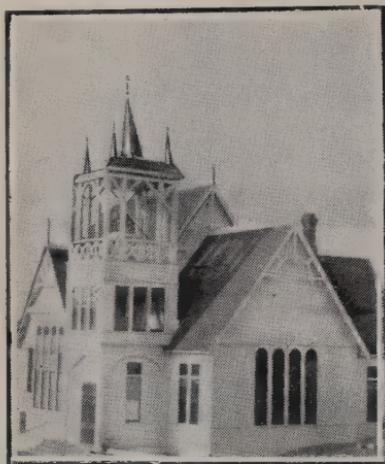
April, 1906; W. A. Mackey, D.D., June, 1896-May 1905; and J. R. McCartney, October, 1905, to present time.

The name of the church was changed to that of the First Presbyterian Church of Bellingham. The several towns on the Bay have been consolidated into the Greater Bellingham.

The Fairhaven Presbyterian Church of Bellingham.

On September 22, 1889, this church was organized in Fairhaven, now called South Bellingham, by Rev. B. K. McElmon, with the following persons as charter members: Mr. and Mrs. George A. Kellogg, Mr. and Mrs. A. B. Hart, Miss Mamie Hart, Mr. and Mrs. A. Rankin, Mrs. Mary Curry, Mrs. Hatty Wescott, Mrs. Ellen Keller, and Mrs. Mary J. Jones.

Soon after the organization was effected a church edifice was commenced and in the following year was completed at the cost of \$4,000. Mr. McElmon, who had charge of the Bellingham Bay Church, continued to serve this church regularly on Sabbath afternoons until the fall of 1890, when Rev. W. A. Mackey, D.D., was installed as pastor. Dr. Mackey served in the pastorate until May, 1896, when he resigned. He has been succeeded by Revs. Dunlap, Jas. Laurie, Jr., James Thomson, and James M. Wilson. A friend writes of the present pastor as follows: "He was called



South Bellingham Presbyterian Church.



Rev. James M. Wilson.

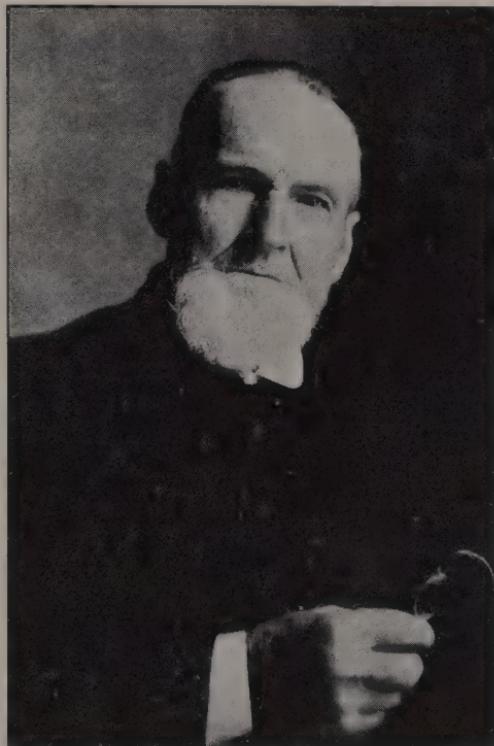
from Ashland, Oregon, where he had done an excellent work. The improvements in the church building, internal and external, give evidence of his skill and untiring efforts as an architect.

"As a scholar and speaker he excels in the pulpit and as a pastor he is blessed with the love of all his people. He is the right man found at the right time for this church."

The Presbyterian Church of Ellensburg.

Concerning the early days of the church and academy, Rev. James A. Laurie writes as follows:

"On March 15, 1884, we arrived from Duluth, Minn. Our journey from The Dalles was a delightful stage ride of one hundred and fifty miles. We were stopped at Goldendale to assist in revival meetings for a week. I rode from Yakima with Mr. Bull, of Ellensburg, who was very anxious to know what I was going



Rev. James A. Laurie.

there for. When I finally told him 'to preach the gospel,' he seemed dumbfounded.' He could not understand how any sane man could be so foolish. 'You will starve, for there is no money in it in this country.' I was entertained very hospitably over night at his house. In the morning he drove me over to Mr. Jacob Sallady's. I found Ellensburg a beautiful town of 300 people in a beautiful valley surrounded by mountains with the snow-capped Mount Stewart 10,000 feet high in the northeast corner of the valley. There were four or five stores doing good business, a good school house 30x60, and two stories high. The way for our coming had been prepared by Rev. J. R. Thompson, Presbyterian Missionary, who had been on the field in 1879, and again just before our arrival. We found seven Presbyterians—H. H. Davis, received in 1879; Edward R. Learning, Mrs. Harriet Learning, Jacob Sallady, Mrs. Mary A. Sallady, Mrs. M. M. Stewart and Albert Thomas, who were received by letter February 16, 1884. Mr. E. R. Learning and Mr. Jacob Sallady were ruling elders. The first two were dismissed to Yakima the same year, and Mr. Thomas lived over near Wenatchee. The M. E. and Christian Churches occupied the school house on alternate Sabbaths, but made room for us. The school building had been erected by subscriptions and was encumbered with a debt of \$1,300, the mortgages being held by Mr. John Shoudy, proprietor of the townsite. Mr. Shoudy offered conditionally upon the church maintaining an academy in the building, to turn the school over to Presbyterian trustees. With the consent of those who had given financial aid from the Board of Church Erection this was done, and the congregation for a long time used a room in the building for chapel purposes.

About this time the Methodists built a small church and the Christians discontinued services in the town and we at once launched the Ellensburg Academy with Miss Jean Schnebley, a graduate of San Jose Normal School, as first teacher. The school was a heavy financial burden, but was carried on faithfully till the State started the Normal School by which eventually the Academy was absorbed."

Mr. Laurie remained with the Ellensburg church till 1889, during which time he was privileged to see the church grow from seven to about one hundred members. After the coming of the railway in 1886, growth was much more rapid, and the church

had before it a most hopeful prospect. Mr. Laurie was instrumental in organizing a church at Tennaway, now the Pisgah church of Roslyn, and he paved the way for the organization of the church at Cle Elum, which was accomplished after his departure. Ellensburg church has always sustained a flourishing Sunday School, and the Young People's Society of the church, which was formed in 1886, has been efficient and prosperous throughout its career.

The present pastor is Rev. W. A. Hitchcock, under whose successful ministry the reputation of the church is being well sustained. It is significant of the growth of Presbyterianism in the State of Washington to note that when Mr. Laurie went to Ellensburg there was no Presbyterian church north from Goldendale to the British Columbia boundary, nor west from there to Seattle, nor east from there to Spokane. This large territory, except the part east of the Columbia River, was included in the Presbytery of Puget Sound. A contrast with the numerous Presbyteries oc-



First Presbyterian Church, Ellensburg.
Organized July 30, 1879.

Rev. W. A. Hitchcock.

cupying that territory today fully answers the question "Do Home Missions pay?"

The following ministers have occupied the pulpit for longer or shorter periods: Revs. J. L. Folk, J. Lamman Work, Kenneth Duncan, F. D. Garretson, A. M. Crawford, F. B. Stevenson, J. V. Milligan and A. F. McLean.

The valuation of the church property is about \$8,000.

First Presbyterian Church of North Yakima.

In the summer of 1884 residents of Yakima City and Eureka Valley circulated a petition asking for the organization of churches at these points. At the fall meeting of Puget Sound Presbytery these petitions were duly considered and the Presbyterial Missionary was authorized to look carefully over the ground covered by the petitions and be guided in his course by the railroad developments.

Inasmuch as there was a Congregational Church already in the old town of Yakima, it was decided not to organize there at that time, nor at all "except Providence should open the way unexpectedly."

In February, 1885, as a result of certain misunderstandings between the people of Old Town and the Northern Pacific Railroad Company, the latter located the new town four miles north of the former location. Lots in the new town were offered free to those who would build or remove from Yakima City, and the result was a general exodus from the older town to the new one.

The pastors of the two evangelical churches of the old city publicly stated, in the press and elsewhere, that their churches would not remove to the new town.

The new city plat was filed February 4, 1885, and within a few weeks several hundred people had located without any preaching services whatever, and with no immediate prospects of any from any denomination.

The Rev. John R. Thompson, acting as Presbyterial Missionary for Washington, on March 8, 1885, opened religious services and preached in a large boarding tent kindly placed at his disposal by Mr. J. N. Shull.

During the following week a conference was had with the signers of the original petitions before mentioned, and it was de-

cided to consolidate as many of them as possible into one church organization with headquarters in North Yakima.

On Sabbath, March 15th, public worship was again held in Shull's tent, when a church organization was effected with twenty-two charter members, a very large congregation witnessing the ceremonies.

Mr. Hugh K. Sinclair, who had been ordained and served as elder in Nova Scotia, was duly elected and installed ruling elder of the new organization on Sabbath, March 22, 1885. Following is a list of charter members: Robert Wilson, Mrs. Robert Wilson, George Wilson, Thomas Harvie, David Harvie, J. M. Lowrie, Miss Lizzie Lowrie, Miss Bell Lowrie, James Ferrell, Mrs. Lizzie Stanton, Miss Mary O'Neal, Hugh K. Sinclair, Mrs. H. K. Sinclair, Mrs. Jessie Sinclair, John McPhee, Mrs. John McPhee, J. T. Sinclair, Mrs. Isabella Nelson, Mrs. Yates, Mrs. Parsons, Mrs. Imbrie, Mrs. Chapman.

After organization it was resolved to proceed immediately to build a house of worship. A subscription list was drawn up and the sum of \$883 pledged before the meeting adjourned.

The following Sabbath public worship was held in the unfinished hotel of Mr. Shull on Yakima Avenue, the audience using hymn books donated by the Calvary Church of Portland, Oregon. A building committee of five was appointed, with the Rev. J. M. Thompson as chairman.

During the week following a number of mechanics were employed and a neat structure costing about \$400 was erected, which was ready for use by Saturday evening, though unfinished and unpainted. On March 28, 1885, the first service was held in the new edifice and it was a time of great rejoicing to the little flock.

After four weeks' absence Bro. Thompson again visited the field and preached every Sabbath until the arrival of Rev. T. C. Armstrong on June 15th. Mr. Armstrong was commissioned by the Board of Home Missions in answer to a request by the congregation of North Yakima and contiguous territory. Meantime plans for the main auditorium were drawn, bids were asked from contractors and a contract let on June 18th for a structure 24x40 feet with tower, to Messrs. Fox and Newhorn, the Board of Church Erection promising help to the extent of \$500.

The congregation worshipped in the small frame structure until 1902, when the increasing audiences called for a larger audi-

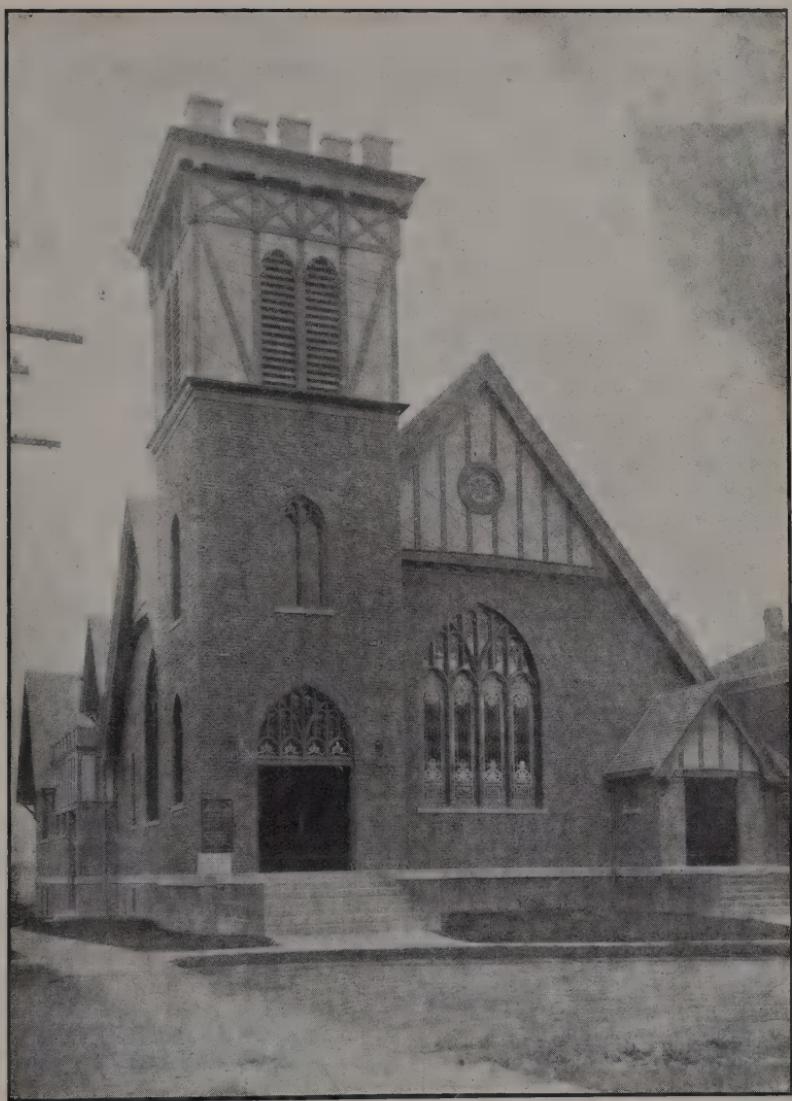
torium, and the present handsome stone structure was erected during the pastorate of the Rev. F. L. Hayden, D.D. Again the unprecedented growth of the city calls for a larger house of worship and plans are being discussed for the enlargement of the present structure to double its capacity.

Since the inception of the work in North Yakima, the following ministers have served the congregation in the order named: Revs. F. F. Young, C. C. McCarty, S. C. Head, W. H. Cornett, S. H. Cheadle, M. Drew, J. H. Beattie, J. M. Thompson, J. H. Condit, F. L. Hayden, D.D., and the present incumbent, the Rev. S. J. Kennedy, who was installed in the spring of 1908.

There is a flourishing mission—the Westminster—conducted in Modern Addition under the session of the First Church. The present membership of the church is about three hundred and fifty.

Bethany Presbyterian Church, Seattle.

This church was started first as a Sunday School, which met in North Seattle November 15, 1885. The school was superintended by Andrew Conning until 1887. In the early part of the year 1887 a petition was sent to Presbytery asking for the organization, and Presbytery granted the request, but on the day of meeting some of the number thought they were not yet ready to go ahead with the organization, and the Rev. R. B. Dilworth, who was appointed to supply the field, abandoned the project, but after two months' time Rev. A. J. Canney came to the city and learning of the intentions to start a church, investigated conditions and feeling certain a good work could be done, enlisted the people to resume work, promising to raise funds for the construction of a new church building. The committee, consisting of Rev. A. Marcellus and Elder G. Willis Rice, appointed by Presbytery to organize the church, called a meeting for January 27, 1888, at eight P. M. at the home of David Allen, in North Seattle. The members of the committee were assisted by Rev. George F. Whitworth, and Elder E. Calvert, Mr. Harry Whitworth, and Rev. A. J. Canney. On account of the night being very stormy only a few of the twenty-six who had signed a petition for a church organization were present but the organization was formed, with the following members: David Allen, Mrs. Mary E. Allen, Thomas G. Wright, and Mrs. Elizabeth Wright.



Bethany Presbyterian Church, Seattle.

The church was named the Second Presbyterian Church of Seattle.

The meeting adjourned to meet at the residence of Mrs. Libbie Ward, for the purpose of perfecting the organization. They met on January the 29, 1888, at 4.30 P. M., and the following names were added as charter members to the organization: Mrs. Mary J. Bushnell, Mrs. Libbie Ward, Mrs. Mary Green, Mrs. Sarah Chatham, Mrs. Helen Stewart, Mrs. Annie Gillis, Mrs. Margaret Bills, and Mr. Charles Craig.

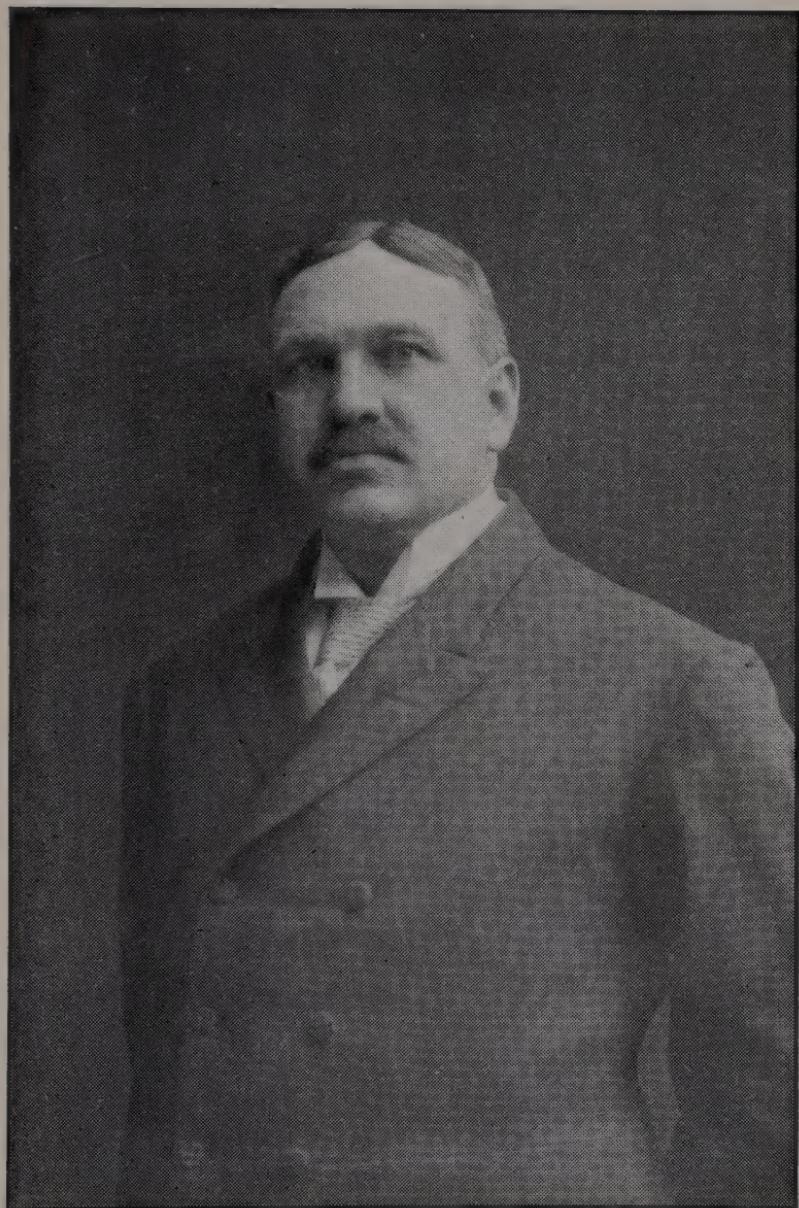
The following named officers were then elected: David Allen and Thomas G. Wright, elders; Thomas G. Wright, Charles Craig and Walter Graham, trustees.

The congregation worshipped in the Battery Street Methodist Church until the new building, which was being erected, was completed. The Rev. A. J. Canney was chosen as the first supply and entered into the work with vigor and gathered funds with which to construct the new church edifice. On the 29th day of March, 1888, at the home of T. G. Wright, the following names were added to the roll as charter members: Mrs. Elizabeth Herrick, Mrs. Agnes A. Canney, Reuben G. Crocker, and Mrs. Mary H. Crocker.

Mr. T. G. Wright resigned as elder, and Mr. Reuben G. Crocker was elected to fill the vacancy. On Sunday, April 1, 1888, the elders were ordained and installed.

The new church, after a time, was completed, and on the 29th day of July, 1888, the edifice was dedicated. The church has always done a good work under the various pastors, but was hindered by the shifting conditions of the population of the field. The church has now upward of three hundred members. On March 19, 1903, the name of the Second Church was changed to that of the Bethany Presbyterian Church. In October, 1907, the new edifice of the Bethany Presbyterian Church was dedicated. The building with furnishings costing about thirty thousand dollars. It is situated at the corner of First North and Roy Streets.

The Bethany Church is now delightfully situated and is in good condition for work. All of the auxilliaries of the church are prospering and its progress is now assured. The present pastor, W. A. Major, D.D., was graduated at Franklin College in 1884, attended Union Seminary in 1884-5, and was graduated at Lane Seminary, Cincinnati, Ohio, in 1887. He organized the Calvary Presbyterian Church of Cincinnati and was its pastor from May,



Rev. W. A. Major, D. D.

1887, till June, 1893; and the pastor of the Bethany Church, Seattle, for nearly sixteen years.

This church was served by Revs. A. J. Canney, January 29, 1888-March 24, 1889; Benjamin Parsons, June 5, 1889-June 1, 1891; W. W. Coe, October 1, 1891-August 29, 1892; Kenneth Duncan, October 1, 1892-February 19, 1893; W. A. Major, D.D., August 1, 1893.

REV. BENJAMIN PARSONS, D.D.

The Synod of Washington sustained a severe loss in the death of Rev. Benjamin Parsons, D.D., who peacefully fell on sleep February 19, 1908, at the ripe age of eighty-two years.

He died in the harness, notwithstanding his old age, for the day previous to his departure he was actively engaged in completing arrangements for a missionary rally to be held in Seattle. For years he had been deeply interested in advancing the mission-



Rev. Benjamin Parsons, D. D.

ary cause in the Synod and was largely instrumental in securing the appointment of a Pacific Coast Secretary of the Foreign Mission Board.

Dr. Parsons was born in Bloomfield, N. J., January 6, 1826, and was graduated from Yale College in the class of 1850, and from the East Windsor (now Hartford) Theological Seminary in 1854. During the same year he was married and sailed for Asiatic Turkey as a missionary to the Armenians.

After laboring several years in the foreign field he returned to this country.

In 1889 he moved to Seattle and immediately became pastor of the Bethany Presbyterian Church, and later served other churches to the close of his life.

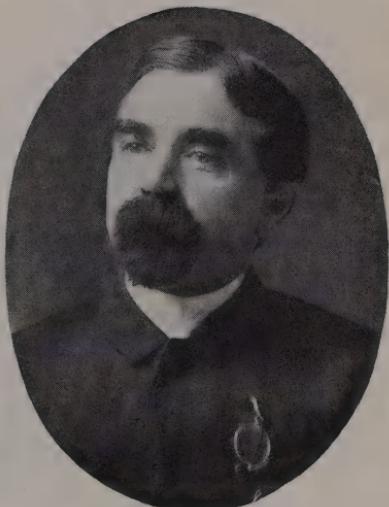
The First Presbyterian Church of Aberdeen.

The following committee of the Presbytery of Olympia organized this church on March 18, 1888: Revs. H. F. White and T. M. Gunn, D.D., the Synodical Missionary and Ruling Elders, S. W. Smith and J. R. Walker. The charter membership was composed of twelve persons.

Mr. J. R. Walker was elected as its first ruling elder and Messrs. J. M. Weatherwax, A. J. West, and William McKay were chosen trustees.



First Presbyterian Church of Aberdeen.



Rev. E. R. Prichard.

The first house of worship was erected in the spring of 1885 and for three years it was used for religious services, either union or denominational by all denominations, as it was the first and only edifice of its kind in the place.

The following ministers have served as stated supplies from the spring of 1888 to that of 1901: Revs. J. A. Hanna and J. T. Glover for one year each, Rev. A. H. Lackey, D. D., two years, Rev. J. R. Thompson, D. D., and Rev. H. D. Crawford.

The present pastor, Rev. E. R. Prichard, began his pastorate on September 1, 1902. He was graduated from the State University of Minnesota and the Union Theological Seminary of New York. He labored six years in North Dakota, was pastor of the Presbyterian Church of Albany, Oregon, for nine years and of the Presbyterian Church of Puyallup, Washington, for eight years.

Soon after his arrival in Aberdeen the second church edifice was built and on November 16, 1902, it was dedicated. At the time, this structure was deemed sufficiently large for years to come, but about the same time the rapid growth of the city began and it was soon evident that a larger and better equipped building was necessary if the church would keep pace with the advance of the city and the demands of the constantly increasing congregation. Additional ground was purchased and the building was sold and removed. The erection of the present sanctuary was commenced in August, 1907, and it was dedicated on May 3, 1908.

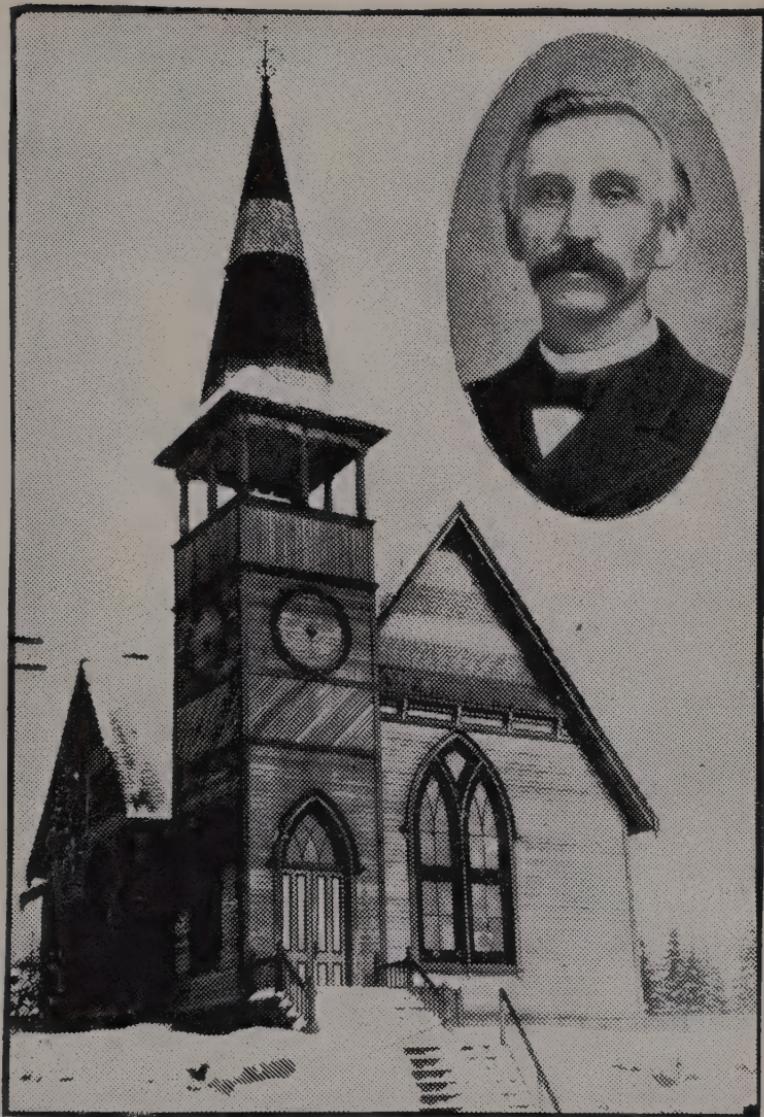
Some believe that this is the finest and most modern church edifice on Grays Harbor. In size and finish it has but one close competitor namely, that of the First Presbyterian Church of Hoquiam.

The Presbyterians are acknowledged to be the most progressive builders of the Harbor denominations as well as the pioneers.

This plant, including the manse, is valued at \$30,000. The present membership is nearly two hundred.

The Calvary Presbyterian Church, Seattle.

On March 1, 1889, Rev. A. J. Canney commenced work on this field, and April 12th the Presbytery of Puget Sound appointed a



Rev. A. J. Canney and the Type of Churches Built by Him in and about Seattle.

committee consisting of Rev. W. B. Lee, D. D., Rev. G. F. Whitworth, D. D., Rev. E. W. Brown, and Rev. A. J. Canney to organize a church if the way be clear.

On April 26, 1889, a meeting was held in a school house, when the chairman of the committee preached a sermon on the subject

of "The Eldership," and the organization was effected. The following persons became the charter members and they adopted the name The Calvary Presbyterian Church of Seattle as the name of their church: Mr. and Mrs. Singleton, Mrs. W. F. Thomas, Mr. and Mrs. H. McDermid, Mrs. W. T. Ivey, Mrs. A. L. Hall, Mrs. Alexander Anderson, Mr. and Mrs. S. M. Allen, Miss Helen L. Allen, Pliny L. Allen, and Laura M. Castle (13).

Mr. R. F. Singleton was elected as ruling elder and duly ordained and installed as such. Services were held in the school house and in the residence of Rev. E. B. Sutton until a church edifice was built on the corner of 24th Avenue South and King Street. A Sabbath school was also organized. The sanctuary was completed and dedicated in the fall of 1889.

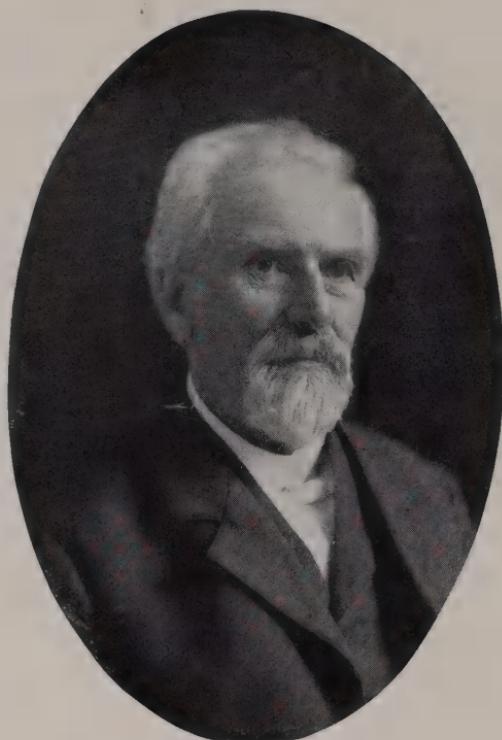
The following ministers have served the church: Rev. A. J. Canney, to March, 1890; Rev. B. Bigler, from July, 1890, to December 1, 1890; Rev. Thomas M. Boyd was called as pastor and acted as such until October, 1892. For a year or more the church was supplied by several ministers. Rev. B. D. Sinclair was pastor from January, 1893, to March 1, 1894. Rev. S. J. Kennedy until the close of 1895, and Rev. Donald Ross from March 24, 1896, to January, 1902. Rev. Donald Ross, D.D., was born at Pictou, Nova Scotia, April 15, 1833, and received his education at Queen's University, Kingston, entering the ministry at the age of twenty-seven, in the active service of which he remained almost continuously up to his retirement four years before his death. He served the churches of Vaughan, Fingal, Dundee and Lancaster in Canada, during a period of nearly twenty-five years. About 1880 he accepted an appointment as missionary to the Saskatchewan region, but because of ill health he was compelled to abandon his effort to reach his mission field. Shortly after he took up ministerial work in Fon-du-Lac, Wisconsin, only to lay it down again in about a year on account of ill health. He next became the financial agent of the Lake Forest University, but after two years it became apparent that his health needed a change of climate; accordingly he moved to the Pacific Coast. Here he regained much of his former strength and re-entered his chosen profession. He served acceptably a number of churches in the synod. He was a fine scholar, an able preacher of the word, a firm friend, and he possessed many excellent traits of character. The



Rev. David Blyth.



Cavalry Presbyterian Church, Seattle.



Rev. Donald Ross, D. D.

present pastor began his labors in April, 1902, when a call was extended to Rev. David Blyth and accepted by him.

The church has a membership of 175 and is doing a good work in its Women's Societies, Young People's Societies and Sabbath School. It has a valuable new lot on the corner of 24th Avenue and Fir Street. It also has plans for a handsome brick building and hopes to do a larger work in the future in caring for the increasing population.

The Welsh Presbyterian Church, Seattle.

The first records of this church were lost by fire, but it was organized in 1889 by the late Rev. Benjamin F. Parsons, who gave it much valuable aid and encouragement. Rev. George F. Whitworth was an ardent supporter of the Welsh work. Rev.



Welsh Presbyterian Church, Seattle.



Rev. J. M. Hughes.



John M. Hughes was its first pastor and he served the church as such for five years, from 1889 to the fall of 1894.

Rev. W. R. Edwards took charge of the work, but after a few months relinquished it. Mr. William Davis was the next supply, but his health failed and he died in the field. Rev. Owen Jones was called to the pastorate from Oakland, California. He was succeeded by Rev. J. Vincent Jones, who was pastor from 1903 to 1905, and on his departure the first and the present pastor was recalled from the Second Presbyterian Church, Emporia, Kan. When he returned in 1905 he found but forty-two members. At present there are one hundred and forty-six.

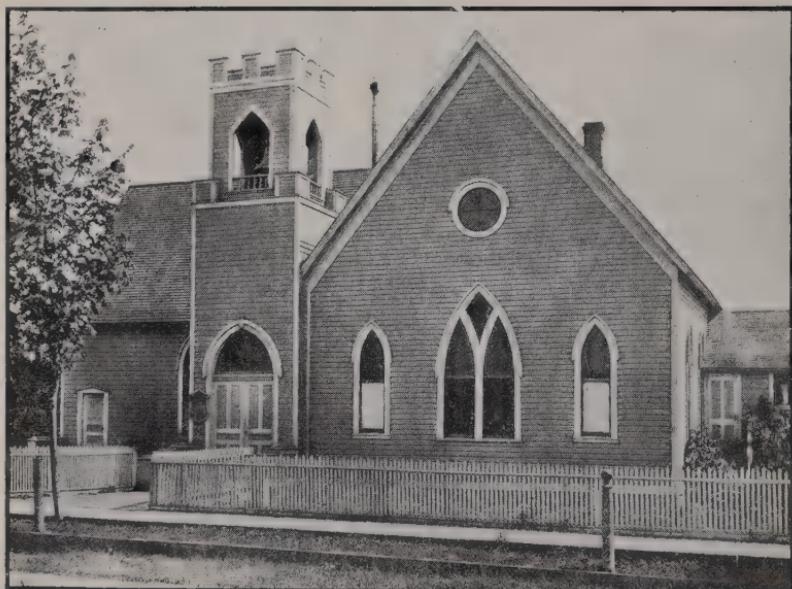
A new sanctuary was erected in 1906 and 1907, on the corner of 10th Avenue and East John Street, and dedicated on July 21st of the latter year. A six-room modern house has been built for the janitor, and a lot adjoining secured for the manse. The present valuation of the property is estimated at \$30,000. The indebtedness is small. The church came to self-support last year. The first elders of the church were R. H. Parry, D. O. Davies, H. T. Williams and Owen Thomas.

The Presbyterian Church of Sedro-Woolley.

Revs. B. K. McElmon and John R. Thompson, D. D., organized the Presbyterian Church of Sedro on February 4, 1890, with

seven charter members. The first service was held in a building which was being fitted up for a saloon. There was no school house or town hall in the place. A temporary sanctuary called the Tabernacle was soon built and used for more than a year, when a permanent church edifice was erected. The Tabernacle was 22 feet by 30 feet, and the floor and walls were made of rough lumber. The sides were six feet high and the roof was of canvas, which admitted sufficient light so that windows were not necessary. The church was occasionally supplied by Rev. Mr. McElmon for six months, until Rev. E. N. Raymond was appointed to the field, and he labored in it from August 1, 1890, to March 1, 1892.

In April, 1891, the House of Hope Presbyterian Church of Woolley was organized with seven members by Revs. E. N. Raymond and W. A. Mackey and Elder John A. Kellogg. Other ministers serving these two churches were Rev. Richard N. Toms, 1892-1893; Rev. Murdock Robertson, '93-'94; Rev. Donald Ross, from April, '94, to October, '95, and Rev. F. J. Edmunds, February 5, '96, to August 1, '96. It was during the term of service of Mr. Edmunds that the churches were united by the action of



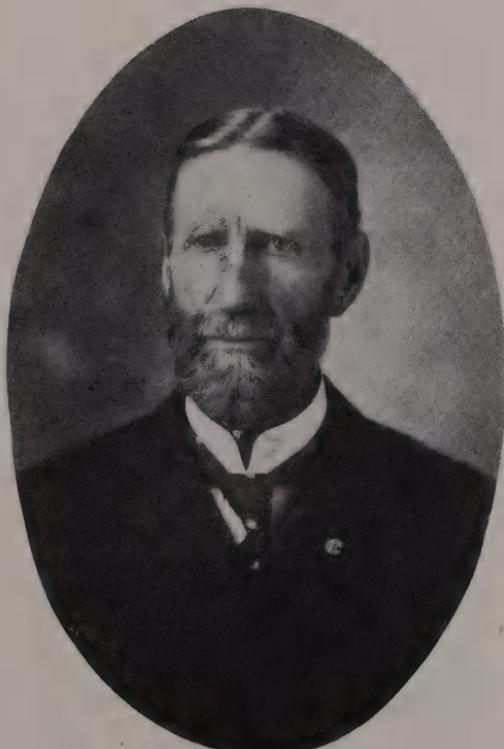
First Presbyterian Church of Sedro-Woolley.

the Presbytery in dismissing the members of the House of Hope Church to that of Sedro Church, and changing the name to that of Sedro-Woolley Presbyterian Church.

Those serving it were Rev. Arthur B. Cort, September 1, '96, to October 1, '97; Rev. Thomas M. Gunn, S. M., for two months in '98; Rev. B. F. Miller, September 1, '98, to March 31, 1901; Rev. George H. Haystead, January 12, 1902, to April 15, 1906, and the present pastor, Rev. F. G. Strange, D. D., from May 1, 1906.

Union evangelistic services were held during the winter of 1907 and 1908, and a large number were added to the church. During the past year twenty-four new members were received and twenty-five baptisms administered. The present membership is one hundred and twenty-six. The church attained self-support two years ago and is now paying the last indebtedness on the manse.

The house of worship was moved to its present location in



Rev. F. G. Strange, D. D.

1895 and enlarged. New pews are now being installed and other improvements made. The town is growing and the prospects of the church are bright. Dr. Strange has accomplished an excellent work in this field.

Anacortes Presbyterian Church.

In the fall of 1889 Rev. James Laurie, that venerable and esteemed father of churches, came to the village of Anacortes with the intention of making his home there. He found a few Presbyterians and led them to formulate a petition to the Presbytery, asking for organization into a church. There was in Anacortes at the time a Congregational church of three or four members, thoroughly disheartened, and, according to their pastor's statement, about to disband. The petition asking for a Presbyterian organization was favorably entertained by the Presbytery of Puget Sound, and the church was organized March 4, 1890, by Rev. Dr. Parsons and Rev. James Lourie. The charter members



Westminster Church, Anacortes.

were C. R. Donnell, Mrs. Jennie Donnell, Mrs. Maggie Foster, Mrs. Maggie Gray, and Mr. Crawford. C. R. Donnell was elected elder. Rev. A. C. Foster was sent by the Board of Home Missions to be the first pulpit supply of the new church. After two years of good work Mr. Foster resigned and was succeeded by Rev. E. M. Gemmill. A complete breakdown of Mr. Gemmill's health compelled his resignation within six months, and following him Rev. Donald Ross supplied the church for one year. He was succeeded in turn by a licentiate, Mr. Fraser, a man of unusual evangelistic power, who, after a short pastorate, went to California. Then came Mr. Fordney, who had recently been received from the Congregational Church. Later pastors have been Rev. C. J. Godsman, whose good work was attended by many additions to the membership. Rev. W. A. Stevenson, Ph. D., his successor, stirred up the people to build a manse and did faithful pastoral work, as evidenced by the growth and efficiency of the church while under his charge. Dr. Stevenson having been called to Cherry Street Church in Seattle, Rev. H. T. Michelmore became pastor and brought the church to self-support. On Mr. Michelmore's withdrawal the church called its present pastor, Rev. E. M. Calvin, from Illinois.

The church was built in 1898 and dedicated by Rev. T. M. Gunn, D. D., Superintendent of Missions. It has since been extensively remodeled and improved. The first service in the town was held in the home of Amos Bowman, founder of the city, which he named Anacortes in honor of his wife, Annie Curtis. The church occupies a large place in the district in which it is located, and has an assured future before it.

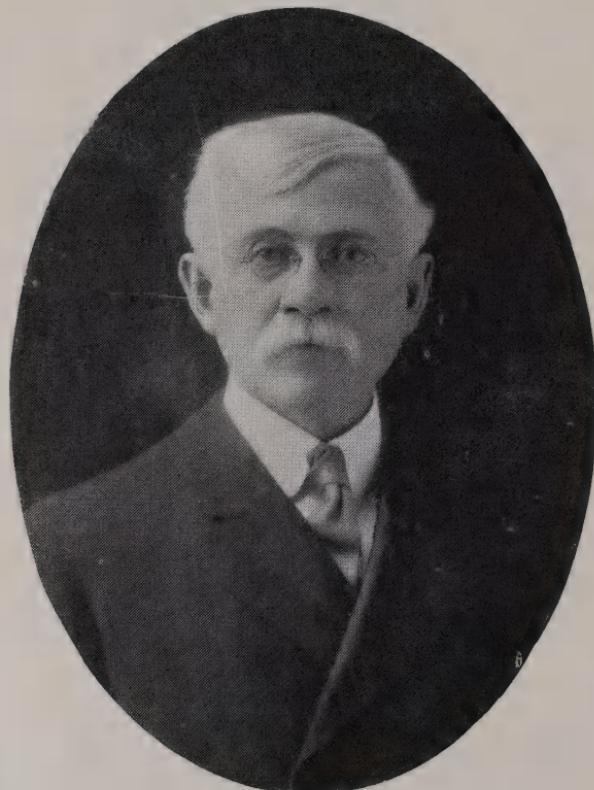
Presbyterian Church of South Bend.

On January 11, 1891, this church was organized after religious services held in the M. E. Church, by Revs. R. N. Toms and L. R. Smith. The charter members numbered ten, and Messrs. H. R. McNeil and J. Johnston were elected as elders.

The following pastors have served the church: Rev. L. R. Smith, January 11, 1891, to June 4, 1892; Rev. H. Elwell, September 2, 1892, to August, 1894; Rev. A. R. H. Parker, September 1, 1894, to January, 1897; Rev. Robt. Arkley, June 6, 1897, to August, 1899, and Rev. A. B. Cort, August 1, 1899, to April, 1901.



First Presbyterian Church, South Bend.



Rev. G. William H. Smith, D. D.

The church was supplied for two years with occasional preaching, and Rev. Milo B. Louglen was pastor from June 18, 1903, to April 15, 1904. A student, Mr. Green, was supply for a few months. The present pastor, Rev. G. W. H. Smith, D. D., was called to this field on November 17, 1907, and installed April 11, 1909.

During the first pastorate a house of worship was erected and it was dedicated free of debt in November, 1891, and under the present pastor the church membership was doubled the first year, and a new, commodious and well-appointed sanctuary has been built at the cost of over \$4,000. It contains a concrete basement with kitchen, assembly room and pastor's study, a large auditorium, parlors, good Sabbath School room, with class rooms separate, session room, and a gallery. It has a new reed organ, a fine piano, and an excellent Carnagie pipe organ is being installed. The windows are of cathedral plate glass. All free of debt. A new manse is in course of construction, and when this is completed the plant will be worth \$10,000. The Sabbath School is a most hopeful feature and is blessed with excellent leadership and teaching force. The church is in a prosperous condition, both financially and spiritually, and the people are both hopeful and thankful.

The Presbyterian Church of Kettle Falls.

Rev. Charles F. Goss, D. D., now pastor of the Avondale Presbyterian Church of Cincinnati, Ohio, organized this church in May, 1891. During the summer of the same year Dr. Goss was instrumental in erecting a church edifice and personally secured the greater part of the money for the same in the East. The sanctuary is a neat frame building on a stone foundation, carpeted, seated with chairs, having colored glass windows, and a good piano.

The following ministers have served the church: Rev. C. F. Goss, about two years; Rev. John McMillan, May, 1893, to January, 1894; Rev. George L. Deffenbaugh, April, 1894, to November, 1895; Rev. W. C. Beebe, November, 1895, to November, 1896; Rev. T. C. Armstrong, November, 1896, to November, 1897; Rev. George H. Haystead, April, 1898, to April, 1900; Rev. L. E. Jephcott, April, 1900, to December 15, 1905, when he was called to his reward. Rev. Eadie came in May, 1906, but remained only four months.



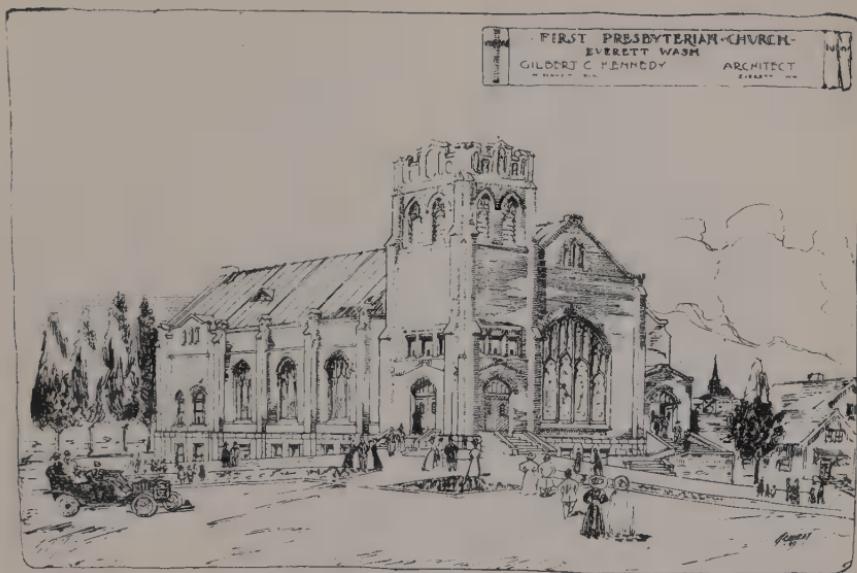
Kettle Falls Presbyterian Church.

The present pastor, Rev. A. M. McClain, assumed charge in December, 1906. After laboring a few months he was unanimously called to the pastorate, and was installed on September 24, 1907. Since his coming the church has made substantial growth. Over seventy members have been added. The Sabbath School has an enrollment of one hundred and twenty-five. The benevolent offerings have been large. The Ladies' Aid Society has done efficient service, and during the year a thriving Christian Endeavor Society has been organized.

The First Presbyterian Church of Everett.

BY MR. JOHN M'RAE.

This church was organized in December, 1891. The meeting, which was presided over by Rev. Thomas MacGuire, D. D., was held in a real estate office, as there was, up to that time, no public hall or other suitable place for such a meeting. Although the city was only at its inception, Dr. MacGuire saw the future possibilities of the place, and with the zeal and earnestness which



First Church, Everett, Building Being Erected in 1909.



First Church, Everett.

Erected in 1892.



Rev. W. Edward McLeod, D. D.

Present Pastor.

characterized this veteran servant of the Lord, he at once consulted property owners, who donated the site, and found many friends, who gave toward the erection of a place of worship. Rev. J. W. Dorrance and Elder John McRae, of Snohomish, assisted at the organization, and as Mr. McRae intended to move to Everett in the near future, he was elected the first elder in the new church. He subsequently became Clerk of Session, which position he still fills.

The church started with sixteen charter members, and Dr. MacGuire agreed to serve as pastor for the first year. After this year of service he was appointed pastor-at-large in the Presbytery of Puget Sound, and Rev. Robert Liddell became pastor in April, 1893, and continued as such until July, 1894, when he resigned, and in October of the same year Rev. H. A. Mullen became pastor. In March, 1895, Mr. Mullen was compelled to resign the charge, owing to ill-health, greatly regretted by the congregation, and Rev. Thomas Coyle, who was then a young man from the seminary and stated supply at Wenatchee, was called to the pastorate of the Everett church, which call he accepted in November, 1895, and remained the faithful pastor of the church until May, 1903, a period of over seven years. Mr. Coyle resigned to carry out a long-cherished wish of engaging in missionary work in Alaska. In September of this year a unanimous call was extended to Rev. Herbert Thomson of Pasadena, California, which call he accepted. Mr. Thomson's ministry was greatly blessed to the church, and he was dearly loved by the congregation, but in September, 1908, after being pastor for five years, he was compelled to resign so that he might have opportunity to regain his impaired health, by a rest from ministerial labors. The church extended a call in December of the same year to Rev. W. E. McLeod, D. D., of El Paso, Texas, which was accepted, and Dr. McLeod is now pastor of the church. During the first four months of his ministry sixty-one additions were made to the church, thirty-six of these being made on confession of faith.

The church is now in the eve of starting the erection of a brick church to cost, complete, \$30,000. The report to Presbytery at the fall meeting showed a membership in good standing of 321. The church lately completed a new mission Sunday School building, costing \$600, erected on a lot costing \$750. The Sunday School enrollment at church and mission is 331.

The church has in view the starting of another mission in the north end of the city in the near future.

Rev. W. Edward McLeod, D.D., was born in Canada, near Sherbrooke, Province of Quebec, coming to the United States when fourteen years old. After being educated in school and college, he graduated from McCormick Seminary, Chicago, in 1896. While in Chicago he started a mission and from it organized the Millard Avenue Presbyterian Church, staying with them as pastor two years, when he accepted a call to Iowa. There he built churches at Chester and Estherville; one costing \$3,000, and the other \$32,000. For two years he was chairman of the evangelistic work of the Synod of Iowa, and in 1904 was honored with the degree of Doctor of Divinity by Buena Vista College. In 1905 he accepted a call to El Paso, Texas, where he built a church costing \$70,000, resigning to accept the call to Everett, Wash., December, 1908.

Westminster Presbyterian Church, Seattle.

BY J. B. EAGLESON, M. D.

After careful and prayerful consideration of the matter for some weeks, by certain persons who had withdrawn their letters from the First Presbyterian Church of the same city, the Westminster Presbyterian Church of Seattle, Washington, was organized at the residence of Mrs. J. R. Macdonald, on the corner of Terry Avenue and Spring Street, on the evening of February 12, 1896, by a committee appointed by the Presbytery of Puget Sound for that purpose, consisting of Rev. Calvin W. Stewart, D. D., chairman; Rev. Monroe Drew, and Elder Ephriam Calvert. The Rev. Donald Ross and Rev. John McMillan were also present as visitors.

The articles of incorporation of the Westminster Presbyterian Church of Seattle, Washington, were reported by the committee on the same, and adopted February 25, 1896, at which time the following trustees were elected: A. Robinson, J. B. C. Lockwood, C. J. Smith, Wm. W. Calhoun, Frank A. Steele, E. L. McAllister and William Campbell.

The three-year rotary system was adopted for its eldership and the following ruling elders were chosen at this and the previous meeting, viz.: L. T. Turner, R. H. Thompson, E. S. Osborne, J.

B. Eagleson, A. Myers and G. A. Virtue. Mr. R. H. Thompson was chosen Clerk of the Session, E. S. Osborne treasurer, and L. T. Turner chairman of the prayer meeting committee. Mr. G. A. Virtue was chosen superintendent of Sunday School, Mrs. Ida Bush was chosen assistant superintendent and in charge of the primary department. Mr. A. M. Young was elected secretary and treasurer of the schools. Mrs. E. L. McAllister was appointed precentor, with power to organize a choir. Mr. L. G. Pattullo was selected to organize a Y. P. S. C. E.

It was decided that the church should not ask the Home Mission Board for any assistance but that it should be self-supporting from the beginning. The church secured Prosch's Hall on Ninth Avenue, between Cherry and James Streets, for the use of its Sunday and mid-week services, at which place the first celebration of the Lord's Supper was held, Sunday morning, March 8, 1896, with the Rev. S. C. Head acting as moderator.

At this time the church had enrolled one hundred and two (102) members all but four of whom had come by letter from the First Presbyterian Church of Seattle.

During the few months following the organization of the church its pulpit was filled by the Rev. Monroe Drew of North Yakima, Washington; Rev. Charles Jacobs, of Michigan, and Rev. Hugh W. Gilchrist, of Gettysburg, Pa., together with Rev. Thomas MacGuire, of Seattle, and other local ministers. The officers and members were soon fully convinced that, as the church was prospering both spiritually and temporally, a pastor should be chosen to administer to them regularly. A congregational meeting was called for this purpose July 7, 1896, when it was decided unanimously to extend a call to the Rev. Hugh W. Gilchrist, of Gettysburg, Pa. The call was accepted and the Rev. Mr. Gilchrist was installed as the first pastor of Westminster Presbyterian Church, Tuesday, October 20, 1896, at which meeting the Rev. Thomas MacGuire was moderator.

The sermon was preached by the Rev. A. L. Hutchinson, D. D. The charge to the pastor was given by Rev. George F. Whitworth, D. D. The charge to the people was given by Rev. Donald Ross. During the pastorate of Rev. Gilchrist the church continued to prosper, and grew from 114 to over 400 members, and built up a Sunday School numbering over 500.



Rev. Hugh W. Gilchrist, D. D.

The congregation having outgrown the capacity of Prosch's Hall, moved to a larger one—the Morris Hall, at the corner of Ninth Avenue and Yesler Way, where the services were held until the church's own house of worship was completed at the corner of Broadway and East Columbia Street. This building, which is still used by the church, was dedicated Easter morning, April 3, 1899.

In order that the church should not be burdened with large debts or mortgages on the property, it was decided that no mortgages should ever be granted without the consent of three-fourths of the membership of the church.

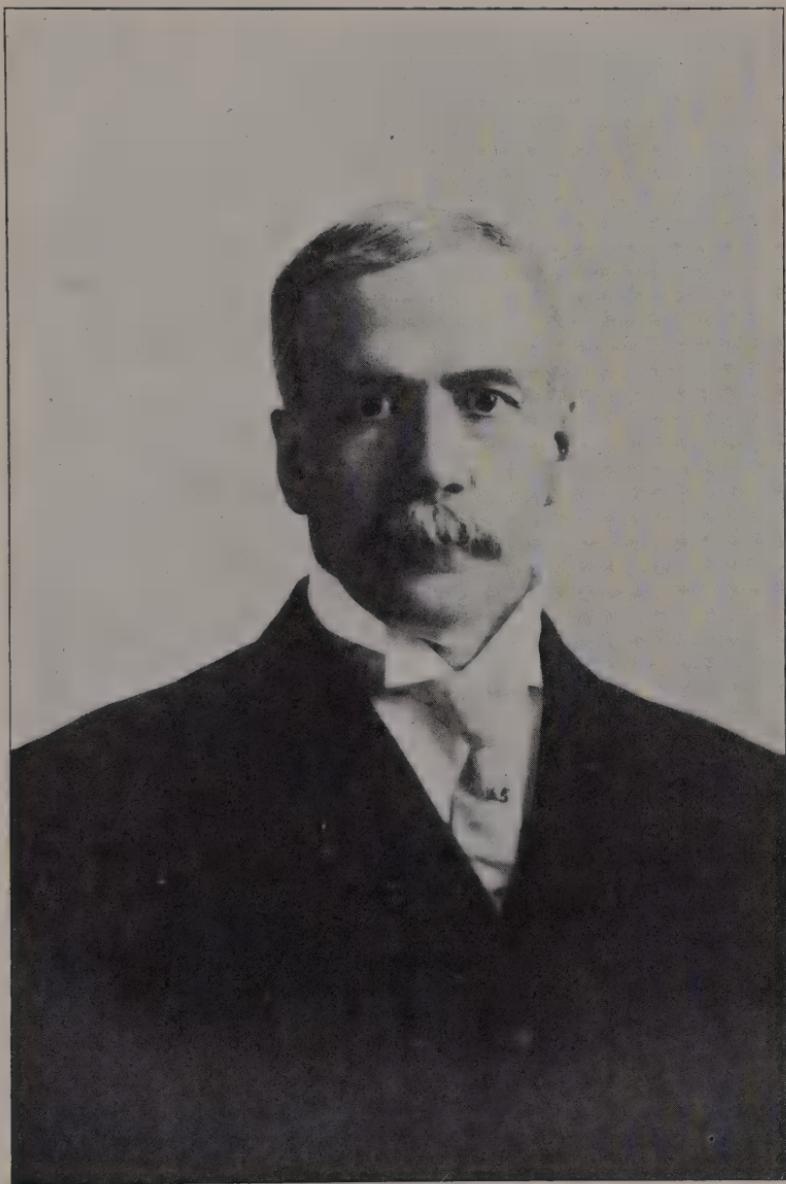
Mission Sunday Schools were planted at Lane Street, Bethel (now Franklin Avenue Church), and Woodland Park. The Lane Street school was organized into a church October 1, 1901. The "Men's Shelter" work at Jefferson Hall was also organized and successfully carried out for several years.

Rev. Hugh W. Gilechrist resigned as pastor of the Westminster Church July 25 1902, to accept a professorship in the San Francisco Theological Seminary.

Rev. James Marquis Wilson, D. D., of Boulder, Col., was in-



Westminster Presbyterian Church, Seattle.



Rev. James Marquis Wilson, D. D.

stalled as the second pastor of the church December 15, 1902, and has very ably carried on the work which had been so successfully started by Rev. Gilchrist.

At the present time the church has a total membership of 710. There is a flourishing home Sunday School and three mission schools, with a total enrollment of nearly 750.

In addition to the pastor, Rev. Dr. Wilson, the church has two home mission pastors, Rev. Dr. D. O. Bean, at the Woodland Park Chapel, and Rev. James Ervine, at Quilcene, Washington; a Freedman pastor, Rev. Sumpter Gregg, at Palatka, Florida, and a foreign mission pastor, Rev. Charles E. Roth, at Leyte, Philippine Islands. Miss E. A. Southmayd conducts Bible study classes at the home church, and also at the mission schools. In addition to the home work, aid is given to Bible teachers and mission schools in China, India, Laos, Alaska Indians, Freedman schools, and one Japanese Bible student.

During the past church year the congregation has paid out for current expenses over \$7,000, while during the same period it has given for home and foreign missions, the other church boards and benevolent purposes, various sums amounting to over \$10,000.

Owing to the cramped quarters in the old church building, a joint committee from the session and deacons was recently appointed for the purpose of locating lots for a new site on which the congregation may erect a "Greater Westminster" church, where the work of the organization can continue to grow as it has done in the past.

The First Presbyterian Church of Ilo, Idaho.

This church was organized June 29, 1902, Rev. J. C. Templeton and Rev. J. A. Hedges being the organizers. There were fourteen charter members, as follows: J. G. Lenz, M. D., Mrs. J. G. Lenz, Mrs. Huldah Mahon, Mrs. Cinda Jackson, Mrs. Lillie Leggett, Mrs. James Wheat, Will Wheat, Mr. A. T. Page, Mrs. Loretta Page, Florence Page, Grace Page, Elmer Howerton, Mr. G. E. Tatko and Mrs. C. S. Tatko.

The following have been elders: Mr. A. T. Page, Mr. M. M. Walters, William A. Bovey.

Rev. J. C. Templeton served the church as stated supply from October, 1901, to March, 1903; Rev. A. M. McClain from April,



Rev. Frank Beattie.

First Church, Illo, Idaho.

1903, to March, 1905; Peter McEwen from July, 1905, to August, 1905 (a student); N. M. Fiske, from September, 1905, to August, 1907 (a student); Rev. Frank E. Beatty, from September, 1907; was graduated from the University of Wooster in 1904, and Princeton Theological Seminary in 1907.

The present membership is seventy-five. During the present pastorate the church edifice was moved from the old site to a new one on the Grangeville extension of the N. P., at a cost of \$750. The prospects are very good for growth.

First Presbyterian Church of Kennewick.

Presbyterianism has been a factor in this vicinity ever since irrigation was introduced and the real history of the community had a beginning. The church was organized by a committee of the Presbytery of Central Washington, May 12, 1903, Rev. James M. Thompson, who had been doing home missionary work at Kennewick and Kiona being the organizer, and for some months after minister of the new church. There were nine charter members of the organization, and Robert E. Ernest, Daniel Boyd and W. R. Graham were elected elders. Of these, R. E. Ernest is still

connected with the church, being a valued member of the board of trustees. Rev. Thomas H. Dry succeeded Mr. Thompson in June, 1904, and remained with the church till April 3, 1906. Mr. Dry did a large amount of pioneer work in surrounding districts while faithfully serving the home church, and was instrumental in organizing the church at Hover, further down the Columbia. Rev. James Forsythe Smith, from Grand Rapids, Michigan, was the next pastor of this church, remaining until May 14, 1908. Under his ministrations the membership was considerably in-



Rev. Hazen T. Murray.

creased and the organization of the church brought to a high degree of efficiency. After a vacancy of several months, Rev. Hazen T. Murray of Kent, in the Presbytery of Seattle, was invited to become pastor. Mr. Murray came to the field in November, 1908, and has been privileged to lead the congregation in the erection of a fine new church constructed of concrete blocks, having commodious Sabbath School and ladies' parlor rooms, and an auditorium built in conformity with the most modern designs at a cost of nearly \$8,000. The church occupies the most central site in the city and will do much to strengthen and give visibility to

Presbyterianism in the Valley of the Columbia. It will probably be ready for dedication before Christmas.

In spite of the fact that there are many removals of members to other new towns springing up along the Columbia and to older parts of the land, this church has steadily increased in membership and revenue. During the last ten months the gain in membership has been 40 per cent. of the whole number, and a large proportion of these have been added by confession of faith. There is a strong Sabbath School and Endeavor, as well as an interesting teacher's training class, conducted by the pastor. A loyal missionary spirit characterizes the church, and all the church boards are liberally supported.

Fourth Presbyterian Church of Spokane.

A Sabbath School was organized in the Webster school building on April 13, 1902, and it was conducted by Rev. A. N. Smith and Rev. C. R. Shields until the arrival of Rev. S. M. Ware, D. D., who was under commission of the Board of Home Missions, and who took charge of the work on July 9th of the same year. It was through his efforts that a congregation was gathered and a



Rev. S. M. Ware, D. D.

house of worship erected on the corner of Baldwin Avenue and Dakota Street, and in this work he was loyally supported by a splendid band of Christian people who were desirous of establishing a church home.

The church was formally organized by Dr. Ware, with the assistance of a committee of the Presbytery, in the sanctuary on Sabbath evening, January 25, 1903, with sixty-one members, fifty-four uniting by letter and seven on profession of faith. Rev. A. N. Smith presided and Rev. G. Wm. Gibony, D. D., preached the sermon. Messrs. D. B. Stowell, Wm. H. Goodhue and I. B. Prather were elected ruling elders, and Messrs. E. R. Porterfield, Adam Hardie, J. D. Finley, J. G. Rodgers and Theodore Cushing were chosen trustees.

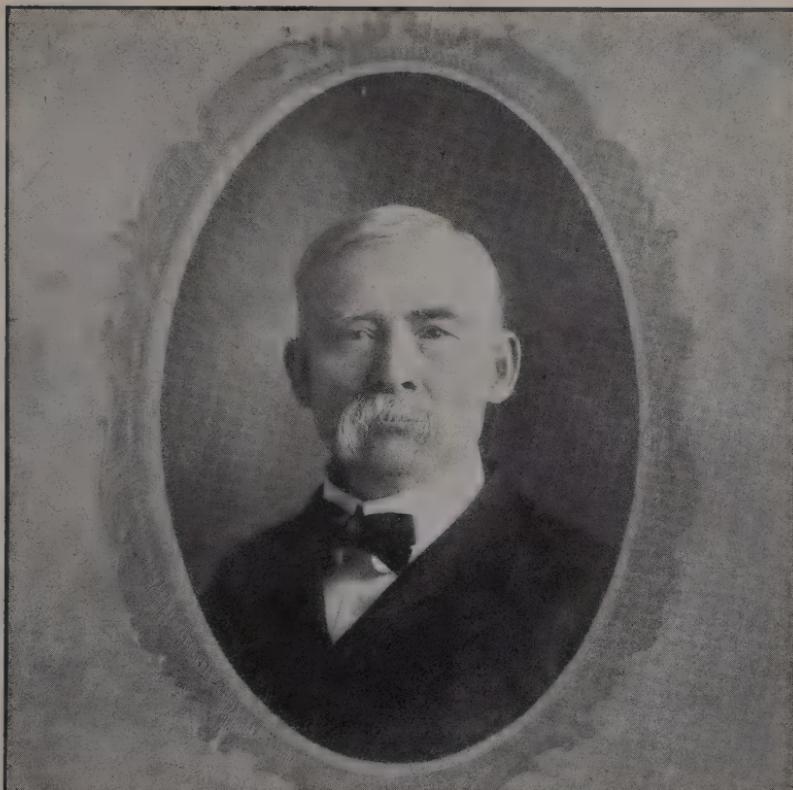
At a meeting of the congregation held on April 19, 1903, a unanimous call was extended to Dr. Ware to the pastorate. The call was accepted and the installation soon followed, and the Doctor continues as pastor.

The church has grown steadily and now numbers three hundred members. It became self-supporting with two hundred members April 1, 1908, releasing three hundred dollars of missionary aid, raised the pastor's salary two hundred dollars, and assumed the support of a foreign missionary pastor at six hundred dollars per annum. The church building is now being enlarged at a cost of about three thousand dollars.

The Lidgerwood church is an outgrowth of the Fourth church, which bought the lot, erected its chapel and presented the property, worth two thousand and five hundred dollars, to the young church, free of debt.

Presbyterian Church of Clarkson.

Rev. John W. Hood commenced his labors with this church May 1, 1904, and found a membership of forty-four, ten of whom were absent. There was an indebtedness of \$1,000 on the manse. He was installed as pastor May 14, 1905, after receiving one hundred and thirty new members, of whom seventy united with the church by profession in the Lord Jesus Christ. The church has been prospering, the debt has been paid, and preparations are being made to build an addition to the church which will double its present capacity.



Rev. John W. Hood.
Presbyterian Church and Manse, Clarkston, Wash.

Fifth Presbyterian Church of Spokane.

The Fifth Presbyterian Church of Spokane was organized May 4, 1905, with thirty-seven charter members. Dr. J. H. Shields, the pastor, came from the East early in December, 1904, to take up the work, but it was impossible to get a building in which to hold services until February, 1905. There was no preliminary preparation for the work, no Sunday School, no canvass for membership—not even a plan for beginning.



Rev. James H. Shields, D. D.

The first building in which to house a service was a butcher shop, vacated February 1, 1905. This building was rented by Dr. Shields, fumigated, deodorized as best it could be, thoroughly washed and scrubbed out, papered, furnished with chairs and an organ, hymn books, and such like appurtenances. At the first service there were fifty-four present. About the date of the church organization a lot was purchased by Mr. A. E. Miller and Dr. Shields, and during the summer the basement of a modest edifice was built. The congregation worshiped in the renovated

butcher shop and in a tent until November, 1905, when the basement was occupied. In the summer of 1907 the church was built. Dedication services were held December 8, 1907. The Sabbath School has grown steadily until the enrollment reaches 250. New



Fifth Presbyterian Church, Spokane.

members have been received into the church at almost every communion, and now the membership is 160. There has never been a hitch or a disagreement, a circumstance which has very greatly commended the congregation to the outside community. With the exception of about \$600, which Dr. Shields received from

friends in Pittsburg, Pennsylvania, the money to pay for the lot was raised in the community. The church received a liberal donation from the Board of Church Erection to build the edifice. The rest of the money came from the church members and friends in the neighborhood. There has been considerable self-sacrifice by a number of the officers of this new organization, which has enriched their lives very greatly. The Board of Home Missions has stood behind the organization loyally, but the need of receiving help from this Board has nearly passed. The property is worth \$7,000, and because of location is rapidly increasing in value. The prospects of growth seem just as great as at any time since the work began.

No sketch would be complete of the Fifth Church without mentioning the elders, to whom, beside the pastor and his wife, the success of the work is wholly due. The names of these men are A. E. Miller, John N. Laird, E. C. Dunton, J. G. Strawn, and Samuel H. Murdoch.

University Presbyterian Church, Seattle.

Organized May 6, 1908, with fifty-six charter members. Added since, sixty-four; dismissed, five; died, one. Present membership, June 16, 1909, one hundred and fourteen.

Self-supporting from the first.

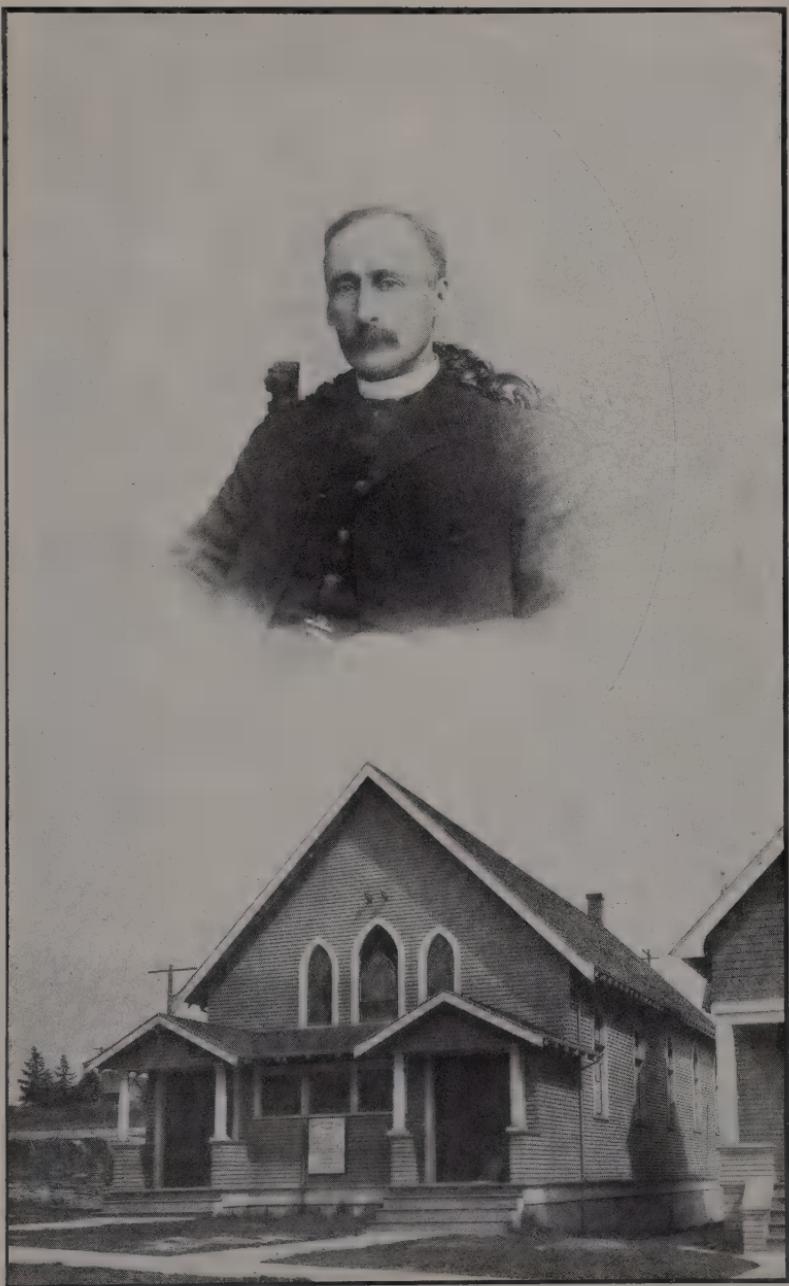
Called Rev. Wilfred W. Shaw, of Govanstown, Maryland, as first pastor. He was installed April 28, 1909.

Worshiping at present in an Adventist chapel, 47th and 11th Avenue N. E. Church plans in preparation for building on fine lot on 47th Street and 15th Avenue, owned by the congregation.

First Presbyterian Church of Vollmer, Idaho.

Organized May 5, 1909, by Dr. W. O. Forbes, Rev. J. W. Hood, Rev. Frank E. Beatty, and Elder George M. Marshall.

There were seventeen charter members, as follows: Mrs. Charles BEEKLEY, Leroy BEEKLEY, Bruce BEEKLEY, Mrs. Sabra BELTS, Mrs. Mary C. DAVIS, Mrs. Frank EDWARDS, Mr. Jonas HOFER, Mrs. Jonas HOFER, Miss Mabel JACKSON, Mrs. Mina LYONS, Mrs. Rebie MOSES, Maude MOSES, Mrs. Maude OLSON, Mrs. Alethea PEARSON, Mrs. Pearl STANLEY, Mrs. Ella H. THOMAS, Mrs. Olive TYLER.



Rev. Wilfred W. Shaw.
University Presbyterian Church, Seattle.
Temporary Meeting Place.

Rev. Frank E. Beatty has had charge of this work since the organization. Jonas Hofer was elected elder. At present a hall is being used for the services.

The Presbyterian Church of Concrete.

One of the most unique churches erected in the Synod is that at Concrete. It was completed in August of this year and was largely constructed by the pastor, Rev. L. C. Michaels, who designed the plans and performed the labor, with but little assist-



Mount Baker Presbyterian Church, Concrete, Wash.
Rev. Louis C. Michaels.

ance from a skilled carpenter, who aided in giving the finishing touches. A local paper describes the edifice as follows:

"The structure is of peeled logs placed upright and neatly fitted together. These logs were selected with great care and vary but little in size. The upper story contains a spacious auditorium and a neat little study, dedicated to the use of the pastor. The former has been papered by the Christian Endeavor Society, and the latter comfortably furnished by the Busy Bees. The basement is constructed of concrete and contains a gymnasium, bath room with hot and cold water, a kitchen and a workshop. The gymnasium will be fitted up by the young men of the town, and a reading room will soon form a part of its attractions.

The entire community should take pride in Concrete's First Presbyterian Church, which will stand as a monument to the zeal of its pastor and his love for the Master's cause."

Emmanuel Presbyterian Church of Spokane.

In the autumn of 1908 the Session of the Centenary Church of Spokane granted the request of the Home Mission Committee to foster a mission in the Northwest Boulevard region. Lots were donated and an edifice, valued with the lots at \$3,000, was erected. On June 6, 1909, the Emmanuel Presbyterian Church was duly organized, with ninety-three charter members. Rev. Leo L. Totten assumed charge of the mission in April, and on the day of the organization was formally called to the pastorate.

First Presbyterian Church,
Snohomish, Wash.



First Church, Snohomish. Organized 1875.



Rev. Arthur B. Van Zante,
Pastor First Presbyterian Church, Snohomish.



Rev. Donnell R. Montgomery.



First Presbyterian Church, Cle Elum, Wash.
Organized Sept. 17, 1899.



Presbyterian Church, Natches.
Organized July 16, 1893.



Rev. Andrew C. McIver.



Rev. Conrad Bluhm,
Pastor Centenary Presbyterian Church,
Spokane.



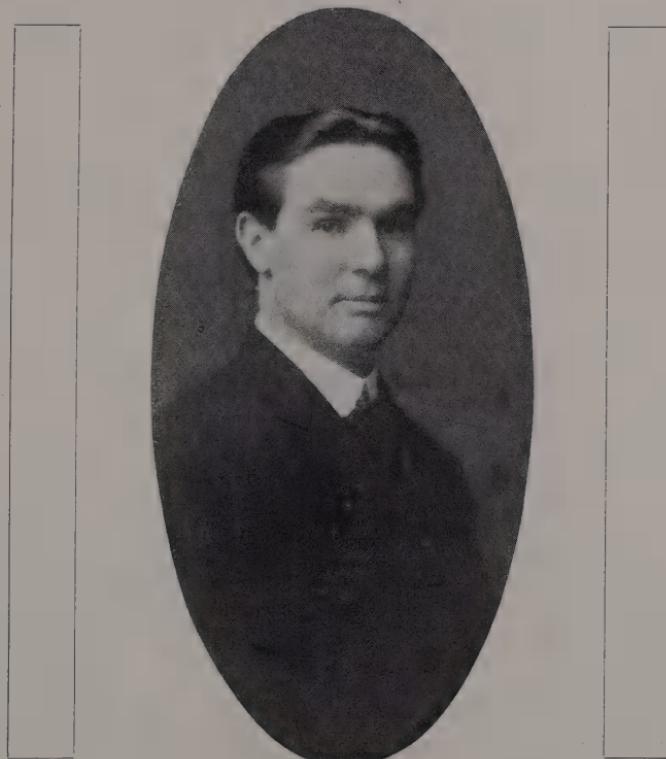
Rev. Charles J. Boppell,
Secretary Eastern Washington Sunday
School Association.



Rev. Atherton N. Smith, Pastor.



Lidgerwood Presbyterian Church, Spokane.



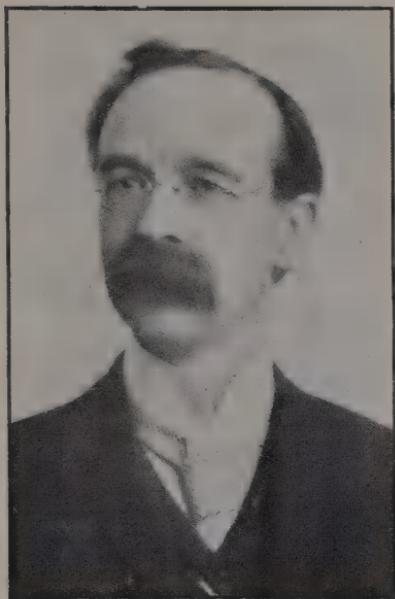
Rev. John M. Skinner, Pastor, and the Davenport, Wash., Church.



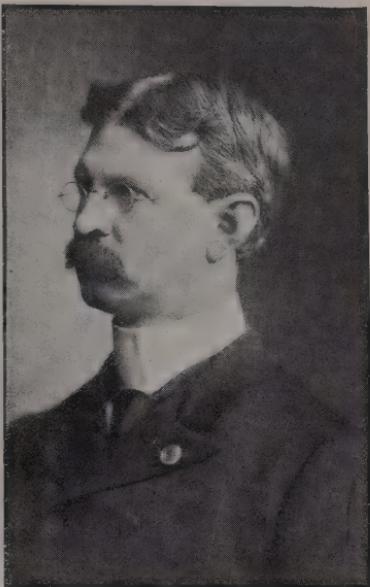
Presbyterian Church, Northport, Wash.



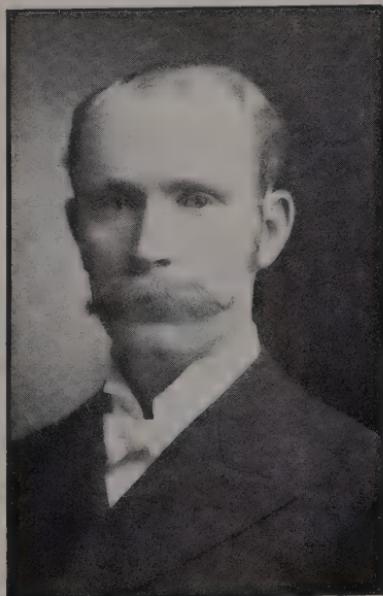
Presbyterian Church, Rathdrum, Idaho.



Rev. Elton F. Spicer,
Pastor, Northport, Wash.



Rev. Archibald Durrie,
Pastor, Kendrick, Idaho.



Rev. William J. Thompson,
Pastor, Rathdrum, Idaho.



Rev. Charles R. Scafe,
Pastor, Potlatch, Idaho.



Presbyterian Church, Prescott, Wash.

Organized Oct. 4, 1883.



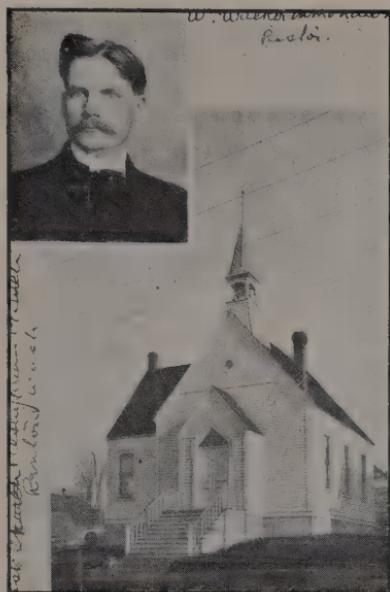
Rev. J. F. Vernon, Prescott, Wash.



Rev. Alexander Litherland, Harrison, Ida.



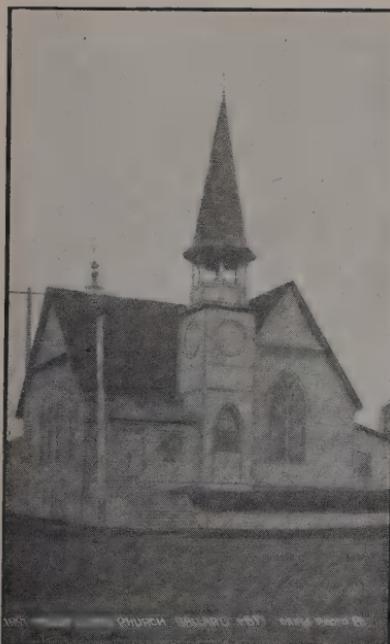
Presbyterian Church, Harrison, Idaho.



Rev. W. Walker Edmondson, Pastor,
and
First Presbyterian Church, Renton.
Organized Dec. 13, 1885.

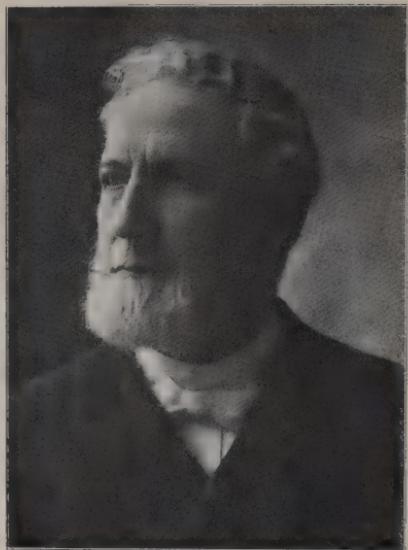


First Presbyterian Church, Kent, Wash.
Organized June 23, 1889.



First Presbyterian Church of Port Orchard, Charleston, Wash.
Corporation formed about 1891. Church organized 1902.

Ballard First Presbyterian Church, Seattle.
Organized Nov. 9, 1889.



Rev. George S. Rice, Tacoma, Wash.

Born Ligonier, Pa., 1829; Jef. College, Pa., B. A. '50, M. A. '53; Wn. T. S., Pa., '56; Lic. '56, Pby. of New Lisbon; Ond. '58, Pby. of Hiland; S. S. Hiland, Kan., '57-60; P. Iberia, O., '60-65; P. Hubbard, O., '65-72; S. S. Coitsville and Concord, O., '72-74; P. Slippery Rock and Newport, Pa., '74-89; P. Sorrento and Seneca, Fla., '89-93; P. Westminster Church, Tacoma, Wash., '93.



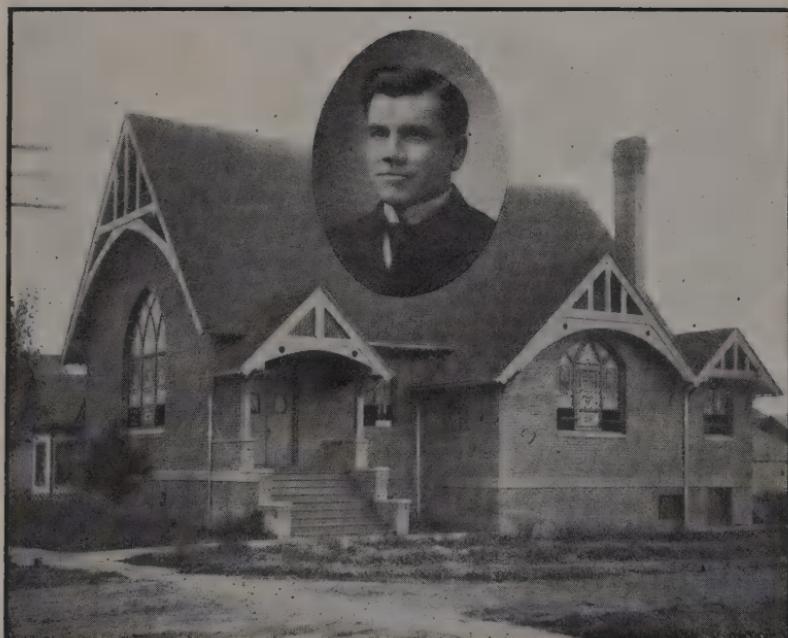
Rev. James Howell, Coulee City, Wash.



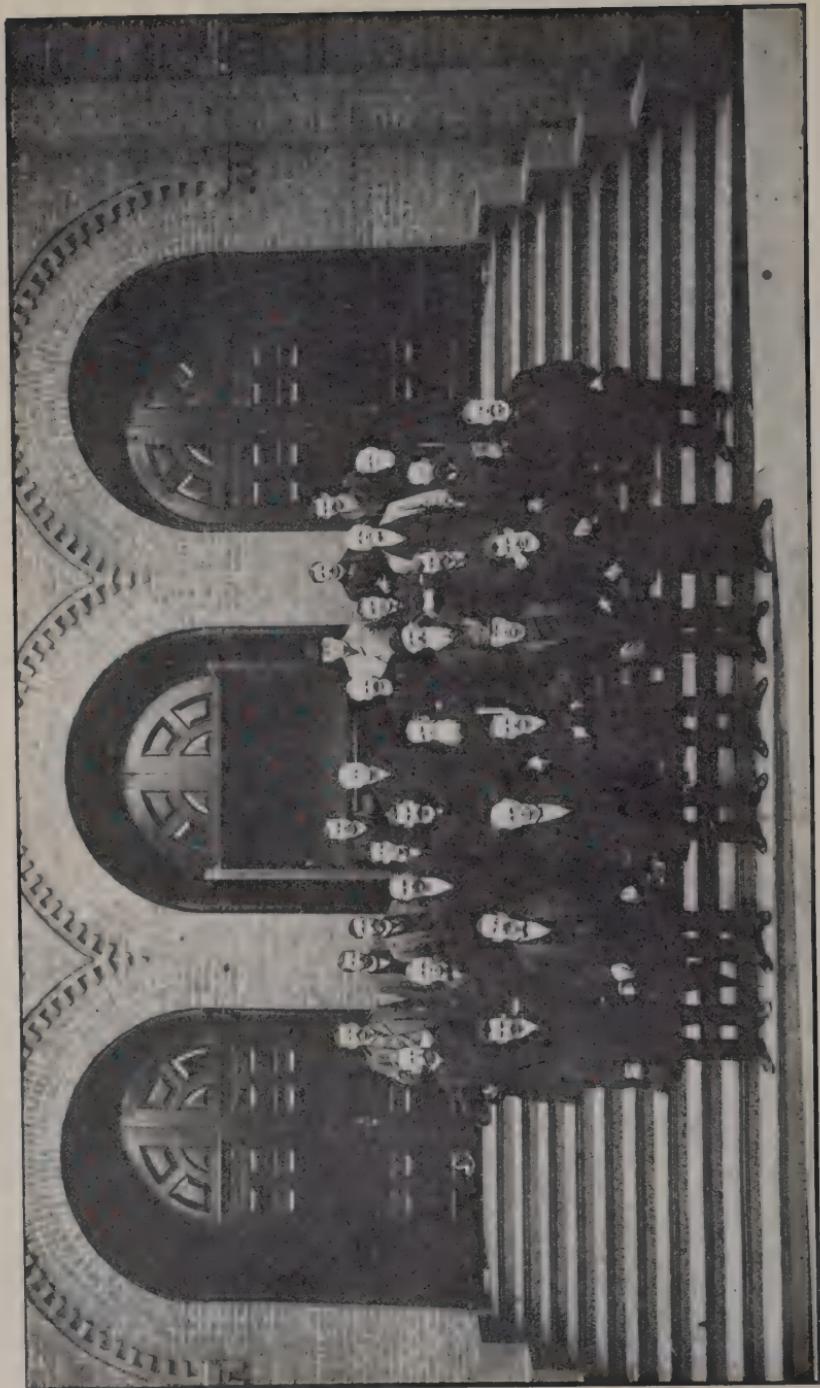
Rev. Arthur N. Sanford,
Wapato Presbyterian Church.



Presbyterian Church of Wenatchee. Organized September, 1893.
Rev. Walter A. Stevenson, Ph. D., Pastor.



First Presbyterian Church of Sand Point, Idaho.
Rev. Samuel Harris.



Presbytery of Puget Sound, Meeting of April 10-12, 1894, at First Church, Seattle,
Corner Fourth Avenue and Spring Street.

CHAPTER V.

ERECTION OF PRESBYTERIES AND THEIR OFFICERS.

The Original Presbytery of Puget Sound—A Self-Constituted Body, Known as Presbytery of Seattle Since 1908.

In September, 1858, according to previous arrangement, Rev. G. F. Whitworth, of the Presbytery of New Albany, Indiana; Rev. J. W. Goodell, of the Presbytery of Oregon; Rev. George W. Sloan, of the Presbytery of Ohio, and Mr. Wm. M. Kincaid, ruling elder of the Presbyterian Church of Olympia, met at Olympia to consult in reference to the interests of Presbyterianism in Washington Territory, and also to consider the advisability of constituting a Presbytery.

Before any ecclesiastical action was taken by this little company of Presbyterians, a few days were spent in religious services preparatory to the observance of the sacrament of the Lord's Supper. After consultation and prayer concerning the subject of organizing a Presbytery, a special meeting was held September 27, 1858, and Rev. G. F. Whitworth was requested to act as chairman and Rev. G. W. Sloan was appointed secretary.

It was resolved to constitute a Presbytery to be named the Presbytery of Puget Sound, in connection with the Synod of the Pacific and subject to the approval of the General Assembly of the Presbyterian Church in the United States of America. The chairman was elected moderator and the secretary was chosen stated clerk.

The bounds of the Presbytery were defined so as to embrace the entire Territory of Washington, and included the following churches and ministers: The First Presbyterian Church of Olympia, served by Rev. G. F. Whitworth; the First Presbyterian Church of Grand Mound, served by Rev. J. W. Goodell; and the First Presbyterian Church of Steilacoom, served by Rev. G. W. Sloan, with Elder Wm. M. Kincaid of the Church of Olympia.

A memorial was prepared, adopted and forwarded to the General Assembly of the Presbyterian Church in the United States

of America, requesting that body to approve of the action taken by the new Presbytery. The reasons assigned for the course taken were: The great difficulty of meeting with any ecclesiastical court by reason of isolation; the physical barriers of mountains and rivers; the lack of the strengthening bonds between the brethren which a Presbytery can afford; the advice of the Board of Domestic Missions; and the feeling that to remain as they were would be detrimental to the cause of Christ and Presbyterianism.

The erection of this Presbytery was indorsed by the General Assembly which convened in New Orleans in May of the following year, viz., 1859.

A few weeks after the Presbytery was organized it held an adjourned meeting at Steilacoom when Rev. J. W. Goodell, according to appointment, presented the first Narrative of the state of religion, October 16, 1858. We quote in part:

“Through this vast region is still a wilderness whose solitude is broken only by savage beasts and savage men, yet here and there throughout the whole extent, civilization has commenced, settlements have been made, and deathless beings are asking at our hands the bread of life.”

We hear in every direction the Macedonian cry, “Come over and help us?” Surely “the harvest is great and the laborers are few.” We feel that we are called to great humiliation before God and renewed consecration to His service. We are “less than the small dust of the balance in His sight” for He is Almighty and though a scoffing world may say of us as did Sanballat and Tobiah of Nehemiah and his companions when they undertook to build the wall of Jerusalem: “What do these feeble Jews?” we trust that our God will enable us to lay foundations for many years.

A committee appointed to prepare a letter in reference to needs of the general field, and for the Board of Domestic Missions, gives a long and interesting paper. Whatcom on Bellingham Bay is described as point which at no distant day will be worth looking after. Port Townsend, the Port of Entry for the Northwest, though not having a Presbyterian, and Semiahmo near Frazier river, are mentioned as missionary possibilities.

Whidby Island, which is large, of great beauty and fertility, would welcome a missionary provided he is a man of good ability,

and Victoria, a village on Vancouver Island, although it is on British soil, has claims on the young American Presbytery because there are in the immediate vicinity a few Scotch people who are building a Presbyterian church, but who have no minister. Seattle is the last to be named, as having a small population, embracing about two hundred souls. However, if expectations concerning emigration shall be half realized there will be a demand for a missionary, or at least for a part of his time, and the lots now promised for a building will be secured. There is no doubt but that the village has a commodious harbor and there is a good and extensive farming country lying contiguous to the settlement.

On June 30th, 1860, the minute is made that the Presbytery had become disorganized by the death of Rev. G. W. Goodell, and resolutions concerning the decease of the Presbyter were read and adopted. Rev. Goodell was the first of our pioneer missionaries on Puget Sound to fall and the business of the Presbytery could not be resumed until the arrival of Rev. R. J. Evans of the Presbytery of Allegheny, Synod of Pennsylvania.

The First Stated Clerk of a Presbytery in the Northwest.

Rev. George Washington Sloan was born at Limestone, Clarion County, Pennsylvania, August 30, 1825, and died at East Brady, Pennsylvania, July 22, 1900. He prepared for college at Elders Ridge Academy and attended Jefferson College, but before graduation was called to the principalship of the Duquesne High School, Pittsburgh, which position he held with marked ability until he decided to enter the Western Theological Seminary of Allegheny City or from which institution he was graduated in the class of 1858. He received the appointment as missionary for Washington Territory by the Board of Domestic Missions and the same year located at Steilacoom, Washington.

During the sixteen years of his pioneer labors on this coast his salary was insufficient to support his family, but he was able to supplement his income by work as a civil engineer. He was greatly assisted in this labor by a gift of a first-class outfit of surveying instruments from Mr. Wm. Thaw of Pittsburgh.

Rev. Sloan was well qualified for frontier missionary work with all its hardships. For some time he preached regularly at

Steilacoom and White River each Sabbath by traveling on horseback along the trail in the woods for twenty miles or more, and he labored not only among the white settlers but devoted much time to the work of christianizing the Indians.

In a memorial sermon delivered in the First Presbyterian Church of East Brady, Pennsylvania, by Rev. J. K. McKallip,



Rev. G. W. Sloan.

D. D., on Sabbath, August 26, 1900, we find these words: "Rev. Sloan sprang from a sturdy stock of ancestors. The Sloans were a race of physical giants and leaders of men. The grandfather, Capt. John Sloan, was the famous pioneer Indian fighter of this region. His father was the Hon. John Sloan, a member of the legislature from this district, and a prince of hospitality. Bro. George Sloan fell heir to the ancestral vigor of body and force of character. His physical and mental powers were remarkably

Presbytery of Puget Sound, Stated Fall Meeting, Kent, Wash., Oct. 2, 1901.



well preserved down to the very last. Life had grown sweeter with the passage of the seventy-five active and eventful years."

Rev. Sloan was the first man elected to the office of Stated Clerk in the first Presbytery organized in the Northwest. His minutes were neatly and accurately kept and are now in the care of the Stated Clerk of the Presbytery of Seattle.

The First Call to the Pastoral Office in Washington.

At a meeting of the Presbytery of Puget Sound on board the steamer Eliza Anderson off Whidby Island on March 6, 1861, the Stated Clerk reported a call from the Presbyterian Church of Olympia for the pastoral services of Rev. R. J. Evans of Chambers Prairie. In it Olympia is mentioned as the place of the first importance in the Territory and having the largest number of inhabitants. The call is signed by two elders, G. F. Boynton and A. W. Stewart, and nine other members, T. M. Reed, D. C. Beatty, Carrie Dunlap, Phoebe Judson, E. H. Reed, H. C. Brown, L. D. Hall, B. F. Yantis, and S. T. Blankenship.

The call was accepted and Rev. R. J. Evans served the church as pastor until his death in 1863.

On March 6, 1863, the following churches and their membership are reported: Grand Mound and Chehalis, 17; Chambers Prairie, 4; Olympia, 24; Steilacoom, 4, and Whidby Island, 7. The brethren had several places for holding religious services in addition to the above mentioned.

The Presbytery of Idaho.

This was the first or pioneer Presbytery erected in that vast Inland Empire lying between the Rocky Mountains on the east and the Cascade Mountains on the west.

The Committee on Bills and Overtures of the Synod of the Columbia, in session in Portland, on October 5, 1878, reported the reception of Overture No. 2 from the Presbytery of Puget Sound; also a memorial from the ministers and elders of the churches in eastern Oregon, eastern Washington, and Idaho, having reference to the erection of a new Presbytery to be called the Presbytery of Idaho; and to include the Territory of Idaho, the counties of Stevens, Whitman, Columbia, and Walla Walla, in the territory of Washington, also the counties of Umatilla, Grant, Union and

Baker in Oregon. The new Presbytery to be composed of the following members, viz.: Revs. Henry T. Cowley, Thomas M. Boyd, Robert Boyd, Calvin R. Shields, and James F. Knowles, with the following churches within said bounds, viz.: Spokane Falls (Indian), Lapwai (Indian), Kamiah (Indian), Waitsburg, Walla Walla, Weston, and Boise City.

The committee recommended that Synod erect and constitute said Presbytery, and to this end, that the first meeting be directed to be held with the First Presbyterian Church of Walla Walla on the first Tuesday of April, 1879, at 7:30 o'clock P. M., to be opened with a sermon by Rev. James F. Knowles, or in his absence by the oldest minister present, who shall preside until a moderator be chosen.

The recommendation of the committee was approved and it was ordered that the foregoing steps be taken for the erection of the new Presbytery.

First Meeting.

In conformity with the above instruction of the Synod of the Columbia, the Presbytery of Idaho convened in the city of Walla Walla, Washington Territory, on Tuesday, April 1, 1879, in the Cumberland Presbyterian Church, and a sermon was preached by Rev. James F. Knowles from John 13:22—"Then the disciples looked one on another doubting of whom he spake." After the constituting prayer the following officers were elected: Moderator, James F. Knowles; Stated Clerk and Treasurer, Thomas M. Boyd; Temporary Clerk, Calvin R. Shields.

The roll was made out and is as follows:

Ministers.	Churches.	Elders.
James F. Knowles	Boise City.	
Thomas M. Boyd	Waitsburg.	S. H. Erwin.
Robert Boyd	Walla Walla and Weston.	
Calvin R. Shields	{ Lapwai Kamiah Spokane Falls}	
Henry T. Cowley	Indian.	

Extracts.—Rev. Robt. Boyd made a report as chairman of committee of arrangements and the report.

The Rev. H. W. Eagan of the Cumberland Presbyterian Church, and Rev. W. G. Simpson of the Methodist Episcopal Church, being present, were invited to sit as corresponding members.

The Rev. George L. Deffenbaugh presented a certificate of dismission and recommendation from the Presbytery of Redstone, Synod of Pennsylvania, and requested that he may be received as a member of this Presbytery. The certificate having been read was found to be in order, the Rev. George L. Deffenbaugh was received according to his request. He had been commissioned by the Board to labor among the Nez Perces.

The following named Nez Perce licentiates were taken under care of Presbytery: Robert Williams, Archie B. Lawyer and James Hines.

Presbytery directed that the name of Rev. Warren Norton, H. R., be added to the roll of ministers.

The churches of Union, Oregon, and Dayton, Washington Territory, having been recently organized, were taken under the care of Presbytery and their names entered upon the roll of churches.

Robert Williams was ordained to the Gospel ministry; he was the first ordained minister of the Nez Perce brethren. He had been licensed to preach by the Presbytery of Oregon.

As chairman of the committee on arrangements, Rev. Robert Boyd presented his report which was adopted.

The first church of white members organized in this Presbytery was that of Walla Walla, Washington, with nineteen members, on November 11, 1877, and the second, that of Weston, Oregon, on November 18, 1877, with seven members. Both organizations were effected by Rev. Robert Boyd, with the assistance of Rev. H. W. Stratton; the third was that of Waitsburg, Washington, which was organized March 17, 1878, by Rev. T. M. Boyd, assisted by Rev. Robert Boyd, with a membership of nineteen.

The church of Boise City was organized during the winter of 1878-1879 by Rev. H. W. Stratton, Synodical Missionary, with twenty members. Rev. James Knowles was the first pastor and remained but one year. When the Synod of Utah was erected by the General Assembly the church of Boise was transferred to the Presbytery of Wood River within the bounds of that Synod.

Rev. C. R. Shields reported at the first meeting of the Presbytery the organization of the church of Union, Oregon, with eleven

members. Mr. Shields was graduated from Princeton College in the class of 1875 and Princeton Theological Seminary in the class of 1878 and immediately came west with his wife and commenced work in Grande Ronde Valley, although there were several Presbyterians in the Valley, no steps had been taken towards forming a church. This church was exceedingly fortunate in the efficiency of its eldership of such men as Mr. M. E. Walker and later Mr. W. C. Baird and Mr. Robert Eakin. Rev. Shields preached at other points in the Valley and in 1880 effected an organization at Summerville with fourteen members. In 1885 the pastoral relation was dissolved between him and the church of Union and he entered the Wallowa valley, where he organized the churches of Joseph with twelve, Shiloh with eleven, and Lostine with five members, respectively.

Rev. Shields accomplished a good work in this Presbytery. He was a devoted pastor, a strong scriptural preacher, and a faithful Presbyter. He removed in late years to the Presbytery of Spokane, where he was equally zealous and successful in the cause of the Master.

The Presbytery of Olympia.

The present Presbytery of Olympia was erected on October 4, 1889, by the Synod of the Columbia, in session at Pendleton, Oregon, in response to an overture from the Presbytery of Puget Sound. The new Presbytery embraced the ten counties of Washington-Pierce, Thurston, Mason, Chehalis, Lewis, Pacific, Cowlitz, Wahkiakum, Clark, and Skamania. The ministers were: W. B. Lee, D.D., A. H. Lackey, D.D., Thomas MacGuire, J. R. Thompson, D.D., M. G. Mann, W. A. Mackey, D.D., H. T. White, W. B. Williams, T. Broulliette, J. A. C. McCoy, M. D., A. G. Boyd, Angus McKenzie, F. H. Fruhlt, J. Osmond, Robert Cruckshank, D.D., D. J. Parker, J. C. Willert, and David Thomas. The churches were: Olympia, Tacoma First, Tacoma Second, Tacoma Third, Puyallup, Puyallup Indian, Nesqually, Chehalis, Vancouver, Chahalis Indian, Toledo, Hoquiam, Montesano, Cosmopolis, Aberdeen, Wynooche Napavine, Ainslie, Kelso, Freeport, Union Ridge, Camas, St. Johns, Fourth Plain, Cedar Creek, Woodland, South Union, Lincoln Creek, Wilkeson, and Carbonado. By this action the Presbytery of Puget Sound was divided so that its northern

half remained the same and its southern half became the Presbytery of Olympia.

New churches and auxiliary societies soon appear. On October 7, 1890, the first Woman's Missionary Society is reported to Presbytery. The following churches were enrolled: April 14, 1891, the First Church of North Bend, with thirteen members, and H. R. McNeil as elder; and Tenino, with nine members, and Albert W. Butcher as elder. November 23, 1892, the church of Wilkeson, with twenty-one members and two elders, and Ocean Park, eleven members. On April 11, 1900, the church of Vaughn, with eight members, June 23, 1903, having eleven members and two elders; and on October 16, 1904, the Bethany church of Tacoma, with thirty-three members, three elders and three trustees.

During the past year the following churches have been organized: Minnehaha, East Hoquiam, Mineral, Wabash, and Fife.

This Presbytery now embraces a very small portion of the territory of the original Presbytery of Olympia, and yet it has a great field for labor.

Presbyteries of Spokane and Walla Walla.

At the first meeting of the Synod of Washington in session in the First Presbyterian Church of Tacoma, Washington, October 9-13, 1890, the Presbytery of Idaho overruled the Synod to erect out of its bounds two Presbyteries, to be known as the Presbytery of Spokane and the Presbytery of Walla Walla; the former to consist of those counties in Idaho known as Kootenai and Shoshone, and those in Washington known as Spokane, Lincoln, Douglas and Stevens; and the latter to consist of those counties in Idaho known as Latah, Nez Perces and Idaho, and those in Washington known as Walla Walla, Whitman, Adams, Garfield, Franklin, Asotin, and Columbia.

According to this division the Presbytery of Spokane would include the following churches: First Church of Spokane Falls, Coeur d'Alene, Rockford, Spangle, Brentz, Spokane River, Willpinit, Davenport, Minnie Falls Egypt, Centenary, Westminster, Post Falls, and Rathdrum; with the following ministers: T. G. Watson, H. W. Stratton, G. L. Deffenbaugh, W. C. Beebe, A. B. Cort, Silas Whitman, H. H. McMillan, J. A. McArthur, James Hines, P. M. Jamieson, and T. J. Lamont.

The Presbytery of Walla Walla would embrace the following churches: Moscow, Walla Walla, Kamiah, North Fork, Lapwai, Prescott, Meadow Creek, Waitsburg, Lewiston, Mount Idaho, Rosalia, Elberton, and Kendrick; with the following ministers: Alexander Adair, T. M. Gunn, Robert Williams, Archie B. Lawyer, William Wheeler, Peter Lindsley, Isam Wheelis, D. D. Allen, Enoch Pond, E. M. Sharp, and Seth Cook.

The report of the committee on this overture was adopted.

It was directed that the Presbytery of Spokane meet in the Centenary Church at Spokane Falls, October 20, 1890, at 7:30 p. m., and be opened with a sermon by Rev. J. A. McArthur, who shall preside till a Moderator is elected, or in case of his absence, the oldest resident minister present shall perform these duties; and that the Presbytery of Walla Walla meet in the Presbyterian Church at Prescott, October 20, 1890, at 7:30 p. m.; Rev. Alexander Adair to preach the opening sermon and preside until a Moderator is elected, or in case of his absence the oldest resident minister present shall perform these duties.

That the Presbytery of Walla Walla be declared the legal successor of the Presbytery of Idaho, except in those churches and properties in Spokane Presbytery in which case it shall be declared the legal successor.

It was also directed that the Presbytery of Walla Walla meet in the Presbyterian Church at Prescott, October 20, at 7:30 p. m.; Rev. Alexander Adair to preach the opening sermon and preside until a Moderator is elected, or in case of his absence the oldest resident minister present shall perform these duties.

(See minutes of S. of W. 1890, Pages 15 and 17.)

In accordance with the above decrees of the Synod the Presbytery of Spokane met in the Centenary Church of Spokane, Monday, October 20, 1890, at 7:30 p. m.

Rev. John A. McArthur, the minister appointed to preach the sermon and constitute the Presbytery, not being present, the Rev. T. G. Watson, the oldest minister in ordination present, performed those offices. His sermon was based upon the words found in Eph. 2:8,—“For by grace are ye saved through faith and that not of yourselves: it is the gift of God.”

After the sermon Rev. Watson gave a brief history of the movement ending in the division of the Presbytery of Idaho and

the formation of the two new Presbyteries, and offered the constituting prayer. Rev. W. C. Beebe was chosen temporary clerk. The roll was made out and is as follows:

Ministers.	Churches.	Elders.
T. G. Watson	Spokane First.	Nelson Holman
H. W. Stratton	Coeur d'Alene.	
G. L. Deffenbaugh	Rockford.	
W. C. Beebe	Westminster.	J. M. Powell
Philip Jamieson	Centenary.	W. F. McKay
T. J. Lamont	Rathdrum.	Adolf Post

T. G. Watson was elected Moderator and Rev. G. L. Deffenbaugh Stated Clerk.

Revs. Prof. Woods of the Synod of Ontario, and Donald Ross of the Synod of Columbia, being present, were invited to sit as corresponding members. The Presbytery adjourned to meet at 9 a. m. on the following morning.

The Presbytery of Walla Walla met for organization in the First Presbyterian Church of Prescott, Washington, October 20, 1890, at 7:30 p. m.

Rev. T. M. Gunn, S. M., being the oldest resident minister present, preached the opening sermon and then constituted the Presbytery with prayer. The roll call showed the following ministers present: Rev. T. M. Gunn, Rev. I. Wheelis, Rev. Seth Cook, Rev. E. M. Sharp; absent ministers, Alexander Adair, Robert Williams, Archie Lawyer, William Wheeler, Peter Lindsley, D. D. Allen, Enoch Pond, and James Hines; licentiates absent, Robert Parsons and Moses Monteith.

Of the churches Prescott responded to the roll call with Elder S. H. Edwin, and Elder Hart was also present.

On motion the officers of the Presbytery were chosen by ballot without nominations. Rev. T. M. Gunn was elected Moderator and Rev. E. M. Sharp Stated Clerk. Committee on Standing Rules reported; the report was adopted and the Standing Rules ordered printed.

Adjourned with prayer until 8:30 a. m., October 21st.

The Presbytery of Central Washington, and Synodical Boundaries.

The Committee on Bills and Overtures of the General Assembly of 1901 reported Overture No. 54, from the Synod of Washington, with the certificate of concurrence of the Synod of Oregon therein, on the boundaries of said Synods, and also Overture No. 214, from the Presbytery of Puget Sound, asking for the creation of a new Presbytery, containing churches some of which now belong to the Synod of Washington and some to the Synod of Oregon.

The committee recommended the following action, which was adopted:

Be it enacted—

1. That the boundaries of the Synods of Oregon and Washington be changed by taking from the former and adding to the latter a part of the Synod of Oregon, as at present constituted, which lies within the boundaries of the State of Washington.
2. That a new Presbytery be and is hereby erected, embracing the ministers and churches in the three counties of Kittitas, Yakima, and Klikitat, in the State of Washington, said new Presbytery to be known as the Presbytery of Central Washington, and to be subject to the jurisdiction of the Synod of Washington.
3. That the Rev. James M. Thompson of North Yakima be and he is hereby appointed to convene said Presbytery for organization, report to be promptly made to the Assembly and Synod.
4. That to care for the Home Mission work within the bounds of the new Presbytery until it can be legally constituted, the following are appointed a committee on Home Missions: Rev. James M. Thompson, Chairman; Ministers, David Blythe and Frank L. Hayden, D.D.; Elders, W. C. Dudley and Hugh Sinclair.

(G. A. Minutes 1901, Page 889.)

In compliance with the action of the General Assembly the Presbytery of Central Washington met in the Presbyterian Church in North Yakima at 10:00 a. m., September 29, 1901.

After the devotional exercises conducted by Rev. James M. Thompson, as convener, the enabling act of the General Assembly was read and the Presbytery was constituted by prayer.

The following ministers were present: James M. Thompson, A. F. McLean, F. L. Hayden, D.D., and Jackson K. Buchanan. The following ministers were absent: David Blyth and John C. Templeton. The following churches were represented, viz.: First Presbyterian Church of North Yakima, by W. B. Dudley; Cleveland, by T. N. Talbert; Ellensburg, by Jacob Salladay.

Rev. James M. Thompson was elected Moderator and Rev. F. L. Hayden Stated Clerk.

Rev. John E. Day presented his letter of dismission from the Presbytery of Great Falls, Montana, and requested to be received as a member of the Presbytery. His letter was read and found to be in order and on motion the brother was received and his name enrolled.

At the afternoon session Rev. David Blyth was present and the committee, on Home Missions, appointed by General Assembly, of which he was a member, reported concerning the fields of Goldendale, Cleveland and Dot, Centerville and Glenwood, Roslyn, Cle Elum, Natches, Parker, Moxey and Sunnyside; also upon new work within the bounds of the new Presbytery with recommendations. The report was adopted and the recommendations approved.

The new Presbytery found a large and growing field for labor.

The Presbytery of Bellingham.

At the meeting of Synod in Walla Walla, Washington, October 5, 1906, the stated clerk of the Presbytery of Bellingham reported that in compliance with the Enabling Act of Synod granted October 5, 1905, the Presbytery of Bellingham was organized in the Presbyterian Church of Fairhaven, October 24, 1905, consisting of ministers and churches in the counties of Whatcom, Skagit, San Juan, and that portion of Chelan formerly within the bounds of the Presbytery of Puget Sound.

It consists of the following churches, viz.: Acme, Anacortes, Bellingham, Bethany, Cashmere, Clearbrook, Deming, Everson, Fairhaven, Kendall, Maple Falls, Nooksack, Sedro-Woolley and Wenatchee—14.

Also the following ministers were enrolled, viz.: William A. Sample, D.D., James A. Laurie, Thomas M. Gunn, D.D., Fred-

erick Harvey, Beveridge K. McElmon, James Thomson, George H. Haystead and Walter A. Stevenson, Ph. D—8.

This agrees with the list of churches set off by the Synod with the exception of Friday Harbor and Immanuel, which were allowed to remain in the Presbytery of Puget Sound, at their request; also, as to the list of ministers, Revs. B. F. Miller and Orlando M. Gillette did not appear. The report was accepted and adopted.

This report should have stated that Rev. T. M. Gunn, D.D., preached the opening sermon, constituted Presbytery with prayer, and presided until after the election of the Moderator; and that Rev. B. K. McElmon was chosen Moderator and Rev. George H. Haystead, Stated Clerk.

(Min. S. of W. 1905 and 1906, Page 421.)

Transfer of Snohomish County from Puget Sound Presbytery to that of Bellingham.

At Synod in session on Friday, October 2, 1908, in Ellensburg, the Committee on Bills and Overtures reported a joint overture and memorial from the Presbyteries of Bellingham and Puget Sound asking for the transfer of Snohomish County, Washington, from the Presbytery of Puget Sound to the Presbytery of Bellingham, including the churches of Everett, Mukilteo, Snohomish, and Stanwood—four; and the following ministers, viz.: Rev. Felix S. Thomas, Rev. Herbert Thomson, and Rev. Arthur B. Van Zante—three. The overture was recommended by the committee and the report was adopted by the Synod.

(Min. S. of W. 1908, Page 17.)

The Presbytery of Wenatchee.

The Presbytery of Wenatchee was formed under the terms of an Enabling Act passed at the meeting of the Synod of Washington held at Tacoma, October 3-6, 1907. This Act set apart the following churches and ministers previously belonging to the Presbyteries of Spokane and Bellingham to form the new organization: Bridgeport, Cashmere, Coulee City, Okanogan, Omak, Quincy, St. Andrews, Waterville, Wenatchee, and Wilson Creek.

Rev. Thomas H. Atkinson, John W. Berger, Herbert M. Course, John B. Ferguson, Wm. H. Hoole, Jas. Howell, Walter

C. Jones, John A. McArthur, Irving T. Raab, and Jas. Thomson, Jr., in the counties of Chelan, Douglas and Okanogan.

In accordance with this authorization the first meeting of the Presbytery of Wenatchee was held in the First Church of Wenatchee, Tuesday evening, October 29, 1907, at 7:30 p. m. Rev. Irving T. Raab offered the opening prayer, Rev. Jas. Thomson, Jr., read the Scripture (1st Thess., 5th Chapter), and Rev. Walter C. Jones preached the opening sermon from 1st Thess., 5:21, and constituted the new Presbytery with prayer. There were present six ministers; and Elders F. F. Rexford, H. S. Irwin, C. C. Ledbetter, O. G. Fish, and D. Urquhart. Rev. John Berger was elected Moderator and Rev. Herbert M. Course Stated Clerk. The first Commissioners to the General Assembly were Rev. H. M. Course and Elder Irwin. This Presbytery is essentially Home Mission territory and a new organization has been enrolled each stated meeting since the first, showing an energetic and aggressive spirit among the workers. Churches have been organized at Mold and Krupp. Another at Moses Lake is waiting enrollment and one is authorized at Oroville.

Okanogan is the largest county in the State, being of the same size as Connecticut and has but two organized Presbyterian Churches, Okanogan and Omak, under the care of Rev. Jas. Thomson, Jr. Rev. H. M. Course, locally known as the "Jack Rabbit Missionary," was sent to the northern end of this region in July of 1908. The missionary nature of Mr. Course's work is instanced by the fact that his monthly journeys into the mountains cover from fifty to two hundred miles, most of which are overtaken by walking. This circumstance has something to do with his nickname which has fallen to Mr. Course, who supplies six stations with gospel ministrations.

Rev. Jas. Thomson, Jr., in his work at Okanogan and Omak, affords an illustration of the character of work which not infrequently falls to the lot of a western missionary. Mr. Thomson came to his present field, at about the time Wenatchee Presbytery was organized, from Stites, Idaho, where he had built up an organization from primitive conditions and erected a church. In his present field he is doing real foundation work. While struggling in its infancy the Okanogan congregation built a church without soliciting the help of the Church Erection Board and a new church building has also been erected at Omak. Mr.

Thomson also serves some four or five other points in his apostolic labors, and had to journey about four hundred miles in order to attend the first two meetings of Presbytery. At Waterville, in this Presbytery, a new manse adds to the comfort of the pastor, Walter L. Bone. In the city of Wenatchee there is a strong Presbyterian church which has lately called Rev. Dr.



Rev. Herbert M. Course,
Stated Clerk of the Presbytery of Wenatchee.

Stevenson of Seattle to the pastorate and has made extensive renovations in their house of worship. The advance in population and attendant prosperity which has in late years come to the Wenatchee district, through the development of irrigation and fruit raising, promises to make this city one of the leading centers of the State and the Presbyterian Church is to be congratulated upon the strong organization in this place.

At Cashmere, just west of Wenatchee, there is a strong self-supporting church under the pastoral care of Irving T. Raab. This congregation has lately added a \$1,200 addition to their church building. Another extensive parish is that of Rev. W. J. Manifold, reaching from Wilson Creek to Quiney, distance of fifty miles along the Great Northern Railway and comprising the Moses Lake Church, some thirty miles to the south of the railway. In this field there is a church building at Wilson Creek and one projected at Krupp, which is the extreme eastern point. Rev. W. H. Hoole looks after Coulee City, St. Andrews and Mold, and has seen visible results of his work in the erection of a church and manse at Coulee City. The other two points being up in the mountains and removed from the railway; this work is one calling for a large outlay of physical as well as spiritual energy.

This detailed review of the Presbytery is made so that the missionary nature of the work in the newer parts of the Synod may serve to show the older and longer established churches the beginnings from which by faith and laborious patient effort the strong churches of the future will be developed. H. M. C.

Presbytery of Columbia River.

The Committee on Bills and Overtures at the meeting of Synod in Ellensburg, Washington, Friday, October 2, 1908, reported paper No. 1 as a joint overture from the Presbyteries of Olympia and Central Washington, asking that a new Presbytery be erected to be known as the Presbytery of Columbia River, comprising the territory of the counties of Pacific, Lewis, Wakiakum, Cowlitz, Clark, Skamania, and Klickitat, Washington; consisting of the following churches, viz.: Bickleton, Camas, Castle Rock, Catlin, Centralia, Chehalis, Cleveland, Dot, Ellsworth, Fishers, Goldendale, Ilwaco, Kelso, Long Beach, Minnehaha, Ridgefield, Toledo, Trout Lake, Vancouver, and Woodland—twenty; and including the ministers living within these bounds, viz.: Herbert K. Bushnell, Andrew Carrick, Lester E. Deline, William W. Edmondson, Hiram Elwell, F. Alexander George, William H. Jones, Joseph R. Monfort, Morris W. Morse, Angus McKenzie, Andrew C. McIver, Frank H. Newton, G. William H. Smith, Henry W. Thompson, Harry S. Templeton, Eugene Willson, and W. R. Walker—seventeen.



Presbyterian Church, Kelso, Wash.



Rev. S. Alexander George,
Of Kelso Church, Stated Clerk of the Presbytery of Columbia River.

A special committee was appointed to prepare an Enabling Act for the erection of the Presbytery of Columbia River, reported as follows, viz.:

Be it, and it is hereby enacted by the Synod of Washington, that the Presbytery of Columbia River is hereby constituted to consist of churches and ministers within the bounds of the counties specified in the joint overture from the Presbyteries of Olympia and Central Washington. That the Presbytery of Columbia River so erected shall meet in the Presbyterian Church of Vancouver, Washington, on Tuesday, October 13, 1908, at 7:30 o'clock p. m., and be opened with a sermon by the Rev. S. Alexander George, who shall preside until a Moderator is elected, or in his absence the Rev. Andrew Carrick shall perform these duties.

The report was adopted. (Min. S. of W. 1908, Pages 17 and 23.)

The new Presbytery convened in the Presbyterian Church of Vancouver, Washington, on October 13, 1908, 7:30 p. m., in accordance with the direction of the Synod and was opened with a sermon by Rev. S. Alexander George, who presided until the roll was made up as above, and Rev. Angus McKenzie was elected Moderator. Rev. S. Alexander George was chosen Stated Clerk, and Rev. W. W. Edmonson, Permanent Clerk. Thus was created the youngest child of the Synod.

CHAPTER VI.

THE ERECTION OF SYNODS, THEIR MODERATORS, CLERKS AND SYNOICAL MISSIONARIES.

The Synod of the Pacific. O. S.

Extract from Minutes of General Assembly of 1852, page 207, under date of May 22:

"The Presbyteries of California, Oregon and Stockton are hereby erected into a new Synod, to be called the Synod of the Pacific; and for that purpose the Presbyteries of California and Oregon are detached from the Synod of New York. The Synod created by this minute shall hold its first meeting in the First Presbyterian Church of San Francisco on the third Thursday of October next, at 7 o'clock p. m., and shall be opened with a sermon by the oldest minister present, who shall preside until a Moderator be chosen.

The Presbyteries herein named shall present their records to the Synod of the Pacific for examination, from the date of their last approval by the Synod of New York.

The Synod shall, at its first meeting, settle definitely the territorial limits of its several Presbyteries.

The report was adopted."

Pursuant to the above action the Synod of the Pacific met in the First Presbyterian Church of San Francisco with Rev. Albert Williams as Convener, and the new Synod was duly constituted.

For the Synod of Alta, California, see Minutes of G. A. (N. S.), 1857, and for the union of the two, see M. G. A. 1870, page 97.

In 1870 the Synod held two meetings under the re-united church in the same city, one in July and one in October, with Rev. J. G. Flackler and Rev. S. W. Woodbridge, D.D., serving respectively as Moderators.

In 1876 the Synod was composed of five Presbyteries in California and the Presbytery of Oregon, and this Presbytery in-

cluded within its bounds the vast region of Oregon and the Territories of Washington and Idaho.

The total number of ministers enrolled was twenty-five and of these nine were without churches and only one of the sixteen in the active ministry was a pastor, namely—Rev. A. L. Lindsley, D.D., of the First Church of Portland. Of the thirty-two churches in all this Northwest nine were vacant.

The total membership of white people was 849, and of these 240 were in Portland, and 40 in Seattle. There were 1,211 Indian members in the missions of Lapwai, Kamiah, Spokane and Puyallup.

The Synod of the Columbia.

At the meeting of the General Assembly in the Tabernacle Presbyterian Church of Brooklyn, New York, on Thursday, May 30, 1876, Rev. Henry J. Van Dyke, D.D. Mod., and Rev. Edwin F. Hatfield, D.D., Stated Clerk, an overture was received from the Presbytery of Oregon, asking that the General Assembly erect a Synod on the territory now embraced within the bounds of said Presbytery, as herein described, under the name of The Synod of the Columbia, with the following Presbyteries, viz.:

First. The Presbytery of Oregon, which shall be defined as within that part of the State of Oregon situated between the Columbia River on the north, and a line beginning at the southwest corner of Benton County, and running along the south line of said county to the southeast corner, thence along the east line to the southwest corner of Linn County, thence along the south line of said county to the summit of the Cascade Mountains; also the counties of Wasco, Umatilla, Union, Grant, and Baker, in Eastern Oregon, together with the Territory of Idaho; and to consist of the following churches, served by seven ministers: Portland, Brownsville, Bethany, Tualatin Plains, Corvallis, Salem, Pleasant Grove, Albany, Eagle Park, Kamia, Lapwai, Astoria, Clatsop and Lewiston; said Presbytery to convene at Salem, Oregon, on Tuesday, October 17, 1876, at 7:30 p. m., in the First Presbyterian Church, and be opened with a sermon by the Rev. Aaron L. Lindsley, D.D.; or, in his absence, by the oldest minister present, who shall preside until a Moderator be chosen.

Second. The Presbytery of Puget Sound, to be re-organized under the same name, and entitled to the books, papers and other



Synod of the Columbia, Pendleton, Ore., October, 1888.

immunities which belonged to the old Presbytery of Puget Sound, now in the care of Rev. George F. Whitworth; this Presbytery to include all the Territory of Washington, and to consist of the following churches, served by nine ministers: Olympia, White River, Seattle, Port Townsend, Puyallup Mission, San Juan Island, Steillacoom, Tumwater, Spokane Falls, Puyallup and Snohomish City; said Presbytery to convene at Olympia, in the First Presbyterian Church, on Tuesday, October 17, 1876, at 7:30 p. m., and to be opened with a sermon by the Rev. George F. Whitworth, or, in his absence, by the oldest minister present, who shall preside until a Moderator be chosen.

Third. The Presbytery of South Oregon, to be constituted and include all the rest of the State of Oregon not heretofore described; and to consist of the following churches, served by seven ministers: Eugene City, Empire City, Roseburgh, Jacksonville, Marshfield, Phoenix and Ashland; said Presbytery to convene Tuesday, October 17, 1876, at 7:30 p. m., in the First Presbyterian Church of Eugene City, and to be opened with a sermon by the Rev. M. Allen Williams; or, in his absence by the oldest minister present, who shall preside until Moderator be chosen.

The first meeting of the Synod of the Columbia shall be convened to meet Thursday, October 19, 1876, at 7:30 p. m., in the First Presbyterian Church of Portland, and be opened with a sermon by the Rev. Edward R. Geary, D.D., or in his absence, by the oldest minister present.

The reasons assigned for this overture were that the vast territory covered by the Presbytery of Oregon, being not less than six hundred square miles and divided by mountains and rivers necessitated much time, trouble and expense in attending the meetings; only one or two ministers and rarely an elder could attend the sessions of Synod; that the Synod of the Pacific was obliged to legislate for and control the Presbytery of Oregon without adequate representation; and that this Centennial year of our national history would seem to be an auspicious time to fully occupy and equip the extreme Northwest, which was preserved to the nation and to the Church by the labors and the sufferings of our self-denying missionaries.

The committee recommended that the request of the Presbytery of Oregon be granted, and that the Minutes of the Presby-

tery of Oregon be laid before the Synod of the Pacific at its next meeting for final examination.

The overture was adopted. (G. A. Minutes 1876, pages 75 and 76.)

SUCCESSION OF MODERATORS.

<i>Time.</i>	<i>Name.</i>	<i>Presbytery.</i>	<i>Place.</i>
1876	George F. Whitworth	Puget Sound	Portland
1877	E. R. Geary, D. D.	South Oregon	Portland
1878	E. N. Condit	Oregon	Portland
1879	T. M. Boyd	Idaho	Seattle
1880	H. P. Dunning	South Oregon	Corvallis
1881	R. W. Hill, D. D.	Oregon	Salem
1882	J. R. Bird	Puget Sound	Portland
1883	Alexander Adair	Idaho	Walla Walla
1884	A. L. Lindsley, D. D.	Oregon	Seattle
1885	J. R. Thompson, D. D.	Puget Sound	Portland
1886	Thomas M. Gunn	Idaho	Spokane Falls
1887	J. V. Milligan	Oregon	Tacoma
1888	Calvin R. Shields	East Oregon	Salem
1889	F. G. Strange	South Oregon	Pendleton

SUCCESSION OF STATED CLERKS.

1876	H. W. Stratton
1879	E. N. Condit
1880	G. F. Whitworth
1889	J. V. Milligan

Change of Name from Columbia to Oregon.

Resolved, That the Synod of the Columbia respectfully overture the General Assembly to give the Synod its appropriate descriptive name and bring it into line with the other Synods and the policy of the Assembly in the organization of Synods, by changing the name from Synod of the Columbia to the Synod of Oregon; and that the Assembly be requested to make the Synod of Oregon the heir to the records, property and rights of the Synod of the Columbia. Adopted. (Min. of S. of C., 1890, p. 23.)

Be it Enacted, That the Synod of the Columbia shall hereafter be known as the Synod of Oregon, and shall include all Pres-

byteries within the State of Oregon, and the Synod of Oregon is hereby declared to be the legal successor of the said Synod of the Columbia. (G. A. Min. 1891, p. 187.) (Presbyterian Digest, p. 231.)

SYNOD OF WASHINGTON.

To overtures from the Presbytery of Olympia and from the Presbytery of Puget Sound asking for the erection of the Synod of Washington, the General Assembly's Committee on Bills and Overtures gave the following answer: "We recommend that the General Assembly erect a Synod to be called the Synod of Washington, which Synod shall be composed of the four Presbyteries of Puget Sound, Idaho, Alaska, and Olympia; and that said Synod of Washington shall meet in the First Presbyterian Church of Tacoma, in the State of Washington, October 9, 1890, at 7:30 o'clock P. M., and be opened with a sermon by the Rev. J. R. Thompson, D. D., or, in his absence, by the minister present who has been longest within the bounds of the new Synod. We also recommend that the church of Sumner remain in connection with the Presbytery of Puget Sound." Adopted. (G. A. Minutes 1890, p. 37.) (Presbyterian Digest, page 234.)

In compliance with the above action the new Synod of Washington met in the place and at the time designated, and was opened with a sermon by the Rev. John R. Thompson, D. D., from the texts, Psalms 19:1, 14:1, and Matt. 28:19, 20. After the sermon Dr. Thompson read the order of the General Assembly concerning the formation of the new Synod, constituted said Synod with prayer, and presided until the election of a Moderator. The roll was then made out and is as follows:

The Presbytery of Puget Sound.

Ministers: Geo. F. Whitworth, D. T. Carnahan, J. A. Hanna, Benjamin Parsons, John M. McLeod, James Christie, Rufus Patch, J. S. Bingham, James A. Laurie, A. S. Foster, John A. Stayt, Thomas J. Weeks, D. M. Davenport, R. B. Dilworth, Albert J. Canney, W. A. Mackey, S. C. Head, B. K. McElmon, H. Vernon Rice, Joseph Lanman, Charles C. McCarty, Elliott W. Brown, R. F. Reasoner, J. M. C. Warren, W. McNair, Prof. J. M. Hughes, Kenneth J. Duncan, W. H. Cornett, and G. McKennon.



Synods of Oregon and Washington.
In Joint Session at Portland, Oct. 8-9, 1894.

Churches: Renton, Port Townsend, Nooksack City, Nooksack, Seattle, Second, Zion, Westminster, Blaine First, San Juan, Lopez, Sumner, Snohomish, Fairhaven, Mt. Pisgah, Cle-Elum, Bellingham Bay, Bethany, Port Townsend Bay, Cedar Grove, Spring Lake Valley, Seattle First, Port Hadlock, Ballard, Welsh Chapel, Seattle, Ellensburg, North Yakima, Lake Union, Calvary, Trinity, Vashon, White River, Kent, Dungeness, Port Angeles, Lynden, Sedro.

Elders present: Geo. A. Joiner, E. C. Meade, G. A. Kellogg, Dr. G. W. Price, William Allen, Robert Bruce, Hugh Sinclair, L. W. Ballard.

The Presbytery of Idaho.

Ministers: Alex. Adair, Thomas G. Watson, Howard W. Stratton, T. M. Gunn, G. L. Deffenbaugh, W. C. Beebe, Robt. Williams, A. B. Cort, A. B. Lawyer, Silas Whitman, William Wheelan, H. H. McMillan, J. A. McArthur, Peter Lindsley, James Hines, Isam Wheelis, D. D. Allen, Enoch Pond, P. M. Jamieson, Thomas J. Lamont and Seth Cook.

Licentiates: Robert Parsons, Moses Monteith.

Churches: Moscow, Spokane Falls First, Walla Walla, Coeur d'Alene, Rockford, Mt. Idaho, Sherman, Miles, Walker's Prairie, Cameron, Davenport, Lewiston, Cameron, Prescott, Elberton, Cottonwood, Spokane Falls, Indian, Waitsburg, Mt. Idaho, Spangle, Kamiah, Brents, Spokane River, Wellpinit, North Fork, Minnie Falls, Egypt, Lapwai, Meadow Creek, Rathdrum, Post Falls, and Rosalia.

Elders present: E. H. Erwin and E. J. Storms.

Presbytery of Olympia.

Ministers: J. Osmond, R. Cruikshanks, D. D., G. W. Sloan, W. B. Lee, D. D., A. H. Lackey, D. D., David Thomas, Thomas McGuire, J. R. Thompson, D. D., W. B. Williams, M. G. Mann, J. A. C. McCoy, M. D., B. L. Aldrich, A. G. Boyd, H. White, A. McKenzie, F. H. Smith, J. C. Willert, F. F. Young, J. T. Glover, L. R. Smith, D. Dunlap, J. W. Tait, R. N. Toms and F. H. Fruith.

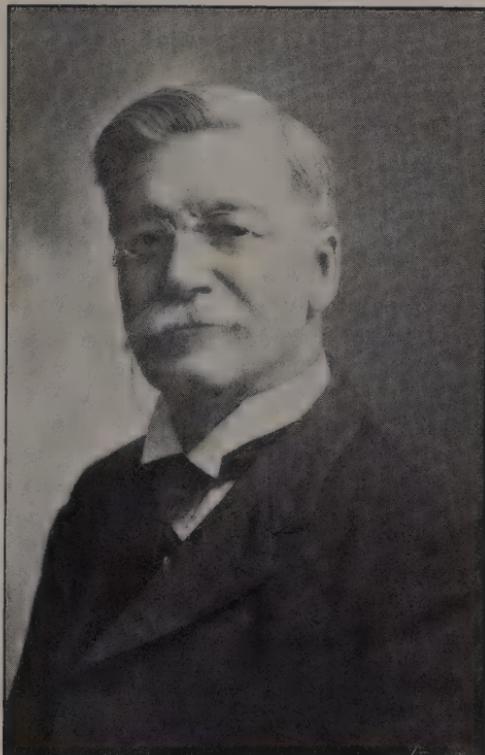
Churches: Tacoma Third, Montesano, Wynooche, Aberdeen, Carbonado, Wilkeson, Tacoma Second, Vancouver, Chehalis, Nisqually Second, Puyallup Indian, Chehalis Indian, Hoquiam, St. John's, Cosmopolis, Union Ridge, Woodland, Puyallup, Gig Har-

bor, Rosedale, Castle Rock, South Bend, Fourth Plain, Cedar Creek, Centralia First, Olympia, South Union, Tacoma First, Lincoln Creek and Toledo.

Elders: Sam'l Hoke, D. H. Mullen, M. Stewart, S. Campbell, Allen Duffin, F. Young, A. Matthews, E. S. Prentice, N. C. Hays and Charles Shepherd.

It appears from the minutes that the Presbytery of Alaska was not represented.

After the roll was completed Rev. G. F. Whitworth, D. D., was elected Moderator and a committee was appointed to nominate the stated and permanent clerks. On the next moring this committee reported the names of Rev. J. C. Willert for stated clerk and Rev. Geo. L. Deffenbaugh for permanent clerk. This report was adopted. Thus our Synod took its place in the sisterhood of Synods of the mother Assembly.



Rev. E. A. Walker,
Stated Clerk of the Synod of Washington.

SYNOD OF WASHINGTON.

Succession of Moderators and Clerks.

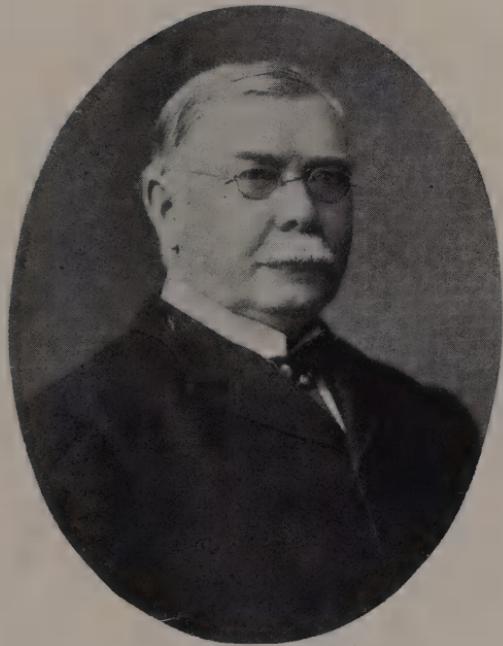
<i>Year.</i>	<i>Place</i>	<i>Moderator.</i>	<i>Presbytery.</i>
	<i>of Meeting.</i>		
1890	Tacoma	G. F. Whitworth, D. D.	Puget Sound.
1891	Spokane	Thomas MacGuire	Olympia.
1892	Seattle	William H. Cornett	Spokane.
1893	Spokane	Alexander H. Adair	Walla Walla.
1894	Vancouver	Wm. A. Mackay, D. D.	Puget Sound.
1895	Tacoma	Alex. H. Lackey, D. D.	Olympia.
1896	Moscow, Idaho	John A. McArthur	Spokane.
1897	Seattle	D. O. Ghormley, D. D.	Walla Walla.
1898	Spokane	William A. Major, D. D.	Puget Sound.
1899	Skagway, Alaska	John C. Willert	Olympia.
1900	Tacoma	G. Wm. Gibony, D. D.	Spokane.
1901	Lewiston, Idaho	David Blythe	Central Washington.
1902	Whatcom	William Kirkhope	Walla Walla.
1903	North Yakima	John P. Hartman, Esq.	Puget Sound.
1904	Davenport	James H. Condit	Alaska.
1905	Hoquiam	Arthur H. Barnhisel	Olympia.
1906	Walla Walla	Samuel M. Ware, D. D.	Spokane.
1907	Tacoma	Frank L. Hayden, D. D.	Central Washington.
1908	Ellensburg	Mark A. Matthews, D. D.	Seattle.

	<i>Stated Clerk.</i>	<i>Permanent Clerk.</i>
1890	John C. Willert.	1890 George L. Deffenbaugh.
1898	James V. Milligan.	1891 Thomas M. Boyd.
1901	Eugene A. Walker.	1892 Alex. H. Lackay, D. D.
		1901 Charles J. Godzman.
		1903 S. Alexander George.

Synodical Missionaries.

Rev. Howard Stratton was the Synodical missionary for the Synod of the Columbia in 1878-1879.

Rev. Robert W. Hill, D. D., was born in New York City. He was graduated from Union Theological Seminary, New York,



Rev. Robert W. Hill, D. D.

1878, and ordained in May of the same year by the Presbytery of New York. He served the following churches: Martinsburg, 1876-80, and the First Presbyterian Church of Salem, Ore., 1878-1881. He was Professor of Mental, Moral and Natural Science in Willamette University, 1880-1881. He was the Synodical Missionary of the Synod of the Columbia, 1885-1887, and Synodical missionary for the Indian Territory and Oklahoma, 1887-1895.

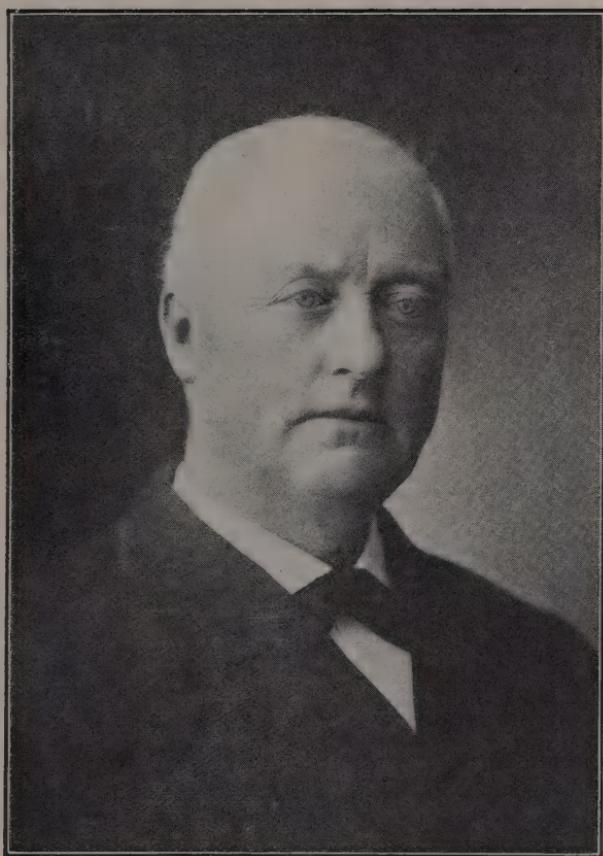
Rev. Thomas M. Gunn, D. D., was born in Shelby County, Kentucky. He was graduated from Dickinson College, Pennsylvania, in 1860, and he studied theology privately. He was licensed March, 1868, and ordained in April, 1868, by the Presbytery of Louisville. He has served the following churches: Munfordville,



Rev. Thomas M. Gunn, D. D.

Kentucky, for three years; Grandridge, Ill., five years; Braidwood, Ill., two years; First Presbyterian Church of Joliet, Ill., for eight years; Walla Walla, Wash., for two years, and was Synodical Missionary of the Synod of the Columbia 1887-1890, and of the Synod of Washington 1890-1899. He received the degree of D. D. from Whitman College.

Rev. David O. Ghormley, D. D., was born at Huntsville, Ohio. He was graduated from the Wooster University, Ohio, in 1876, and from the Princeton Theological Seminary in 1882. He was licensed and ordained May 8, 1882, by the Presbytery of Belle-



Rev. D. O. Ghormley, D. D.

fontaine, and served the following churches as pastor: Third Presbyterian Church of Portland, Ore., 1882-1894, and First Presbyterian Church of Moscow, Idaho, 1894-1901. He was the stated clerk of the Presbytery of Walla Walla, and has been the Synodical Missionary of the Synod of Washington since Nov. 1, 1901.

CHAPTER VII.

SABBATH SCHOOL MISSIONARIES AND PASTORS AT LARGE.

Sabbath School Missionaries

Synod of Washington.

<i>Missionaries.</i>	<i>Presbytery.</i>	<i>Term.</i>	<i>Schools Organized.</i>
W. B. Williams	Olympia	1894-1905	91
Chas. Shepherd	Puget Sound	1894-1905	150
Chas. Phipps	Spokane	1894-1905	103
M. G. Mann	Walla Walla	1894-1897-1900	74
W. O. Forbes	Walla Walla	1902-1908	66
Owen Jones	Puget Sound	1905-1908	41
R. M. Hood	Walla Walla	1905	5
J. S. Howard	Spokane	1905-1907	20
Jas. Thomson	Bellingham	1906-1908	8
Z. W. Commerford	Olympia	1906	6
Geo. Hageman	Spokane	1907-1908	19
F. H. Mixsell	Olympia	1907-1908	13

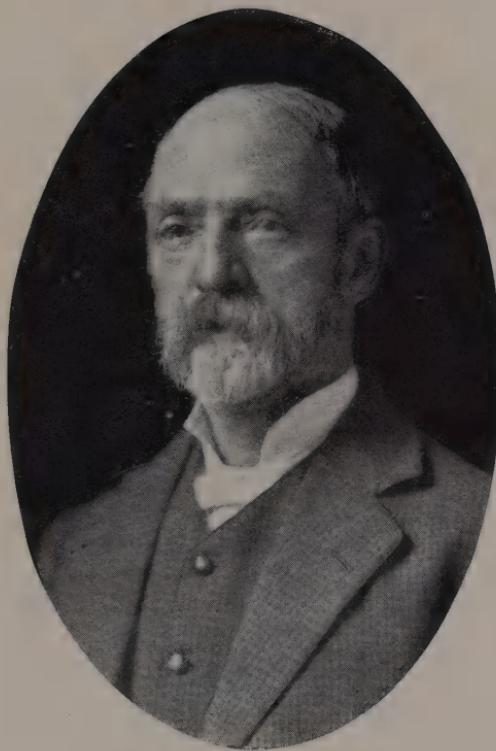
Presbyterian churches organized as results of these schools since 1887, 63. Church property acquired by the Presbyterian Church as result of this work, \$100,000 (estimated). Churches of other denominations organized as result of this work, 21.

Sabbath School Missions.

BY REV. OWEN JONES.

The number of Sabbath School members in the Presbytery of Puget Sound (now Presbytery of Seattle) in the year 1905 was 5,449. The Presbytery then included many of the churches that now make up the Presbytery of Bellingham and Wenatchee, though we have still within our care Kitsap and Clallam counties, with a very small population as yet. Our chief work lies in

King County, and largely in Seattle. In the whole Presbytery we have in our Sabbath Schools, according to last year's report, 6,205. In Seattle itself we have over 5,500 members. During the last four years thirty-six new schools have been established. Thirty-two of these are in existence today, most of them in flourishing condition. The membership of these mission schools is now 2,061.



Rev. Owen Jones.

We have several buildings made for these schools. We have a beautiful chapel at Duwamish, finished with some effort by Dr. Wilson of the Westminster church; also the portable building at Rainier Beach, a small building at Greenwood Avenue, and the tent at Pleasant Valley, of which, with the school, we furnish a picture.

From these schools the following churches have been organized: Ravensdale and Mukilteo. These have built two fine little



Pleasant Valley Presbyterian Sunday School,
A city mission which grew into a church in a very few months.

churches, which were paid for before they were opened. Bremerton is another church organized. They have a lot for their building and will soon have a church edifice. Stanwood, also the University church. The school was organized just a year ago. Now they have a lot for building, and their new pastor has recently come.

Out of three more of these schools there have sprung three promising churches, viz.: South Park, with thirty members, Pleasant Valley, with twenty-five members, and Green Lake, with ninety members, and these are supplied with ministers.

The increase of population in the city has been very rapid; 34,000 people came into the city last year; many more will come this year. The last ten years the population has just about quadrupled. In ten more years we shall have not far from a million and a half. That will mean at least 300,000 children.

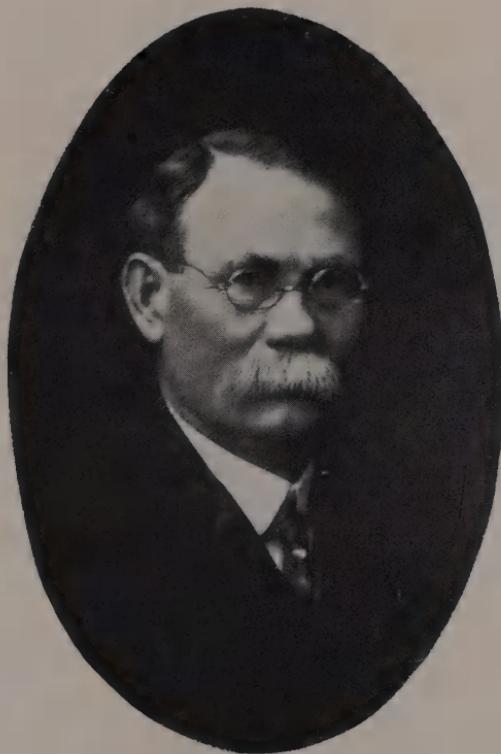
Considerable efforts have been made in the last four years to develop the training of teachers. Eight of our largest churches have had teacher training classes of some form or other. Rev. Wallace H. Lee, of the First Church, has had, during the four years, fifty in his classes. He took the Westminster course for two years. Three have been awarded diplomas from Philadelphia, after passing the necessary examinations. Eighteen attend

his class at the present time. We have aimed at having a teacher training institution, but have not yet succeeded. We expect to see the idea realized.

Last year we took a new departure. Impressed with the fact that the time given for religious teaching is so small, only an hour a week, we started two summer vacation schools, one at the First Church and the other at Westminster. Thirty to forty scholars came together in each and very good work was done. We expect this year that the example will be followed by many. The work done in two weeks of competent teaching has been found to be equal to all the work done in fifty-two weeks of the ordinary Sabbath School.

BY REV. W. O. FORBES.

The importance of the Sunday School in our mission fields can hardly be overestimated. The Synod of Washington has long



Rev. W. O. Forbes, D. D.

recognized this and in some respects has labored with that inspiration. Other churches are coming to recognize it also. Quite recently two Methodist ministers of prominence said in conversation with the writer: "Your church is doing the kind of work we used to do but which we are not doing now, and which we must do or give up our claims to being a pioneer church." At their next conference meeting a Sunday School missionary was appointed, and it is expected that other conferences will follow with similar appointments. The Congregational Church is doing strong work along these lines. Five of their Sunday School missionaries compete for the work in my own territory. It is the great work of the great missionary churches in the West to-day. The character of this work in our own church differs with the different missionaries. In my work the organization of Sabbath Schools has been the principal feature in the summer months; then their fostering and development into churches, followed by evangelistic services to strengthen them until properly cared for by missionaries appointed by the Home Board. In the seven and a half years that I have been the missionary in Central Washington and Walla Walla Presbyteries, a territory as large as the State of Pennsylvania, I have organized about one hundred Sunday Schools. Out of these have grown 28 Presbyterian church organizations, and nearly 1,500 persons have professed conversion. Besides these Presbyterian churches, eight churches of other denominations have organized in fields that we could not care for. Of these 100 schools, some have died, some are only summer schools, some continue open the year round, and others have been organized into churches and have thus become church schools. Five Presbyterian churches and one Methodist church were organized out of my schools last year, and four petitions are now before the Presbyteries asking for organization in their respective localities.

The work abounds in interesting experiences. One year ago I went in on the first train that carried passengers on the Milwaukee railway from Lind to Othello, a divisional point on that road in Adams County. It was a company going there to a Saturday night dance, the first dance in the new town. The next day I preached the first sermon and organized the first Sunday School in a tent on the block and at the same hour with their first baseball game. The baseball game was followed by "broncho

busting" and horse racing, attended with music by a brass band. I preached again in the evening, with many present who had part in the morning festivities. That is the way the first Easter Sunday in Othello was spent. Today we have a good church organization, with a nice church all paid for, and a "sky pilot" in charge of the work.

I went into another field in Adams County to organize a Sunday school and hold evangelistic meetings, and finally to organize a church with 29 members, where there were children from 10 to 18 years old who never heard anyone preach except myself. Many of these were converted and united with the little church, sitting at my feet and asking all manner of questions as to what it was to be a Christian and what they were to do as church members.

In one field where no public service had ever been held, though the people had lived there for fifteen years, the young man 19 years old, who took me in, asked me what a Sunday School was like, and what a church service was like, saying he had never been in a church in his life but once, and then on the occasion of his father's funeral. This young man, his two brothers, a sister, his mother, his grandmother, the hired man on the place, and a friend visiting in the home, were all converted, and the Presbytery has since organized a church in this community.

I took a scouting tour of 100 miles on horseback in Klickitat County, distributing literature to the scattered families. I found one family of five children, the oldest a girl not more than 12 years old, that wanted a Sunday School organized in their neighborhood. Nearby were a number of homesteaders on timbered land, all of whom were struggling for a living. The Sabbath School was organized. I went back a year later and found that they had not missed a Sunday in the whole year, though the snow was sometimes from four to five feet deep. At this meeting they were worshiping in a grove out in the open. A year later, on another visit, I found the people holding services in a private house. This girl already spoken of, who was not yet 14 years old, was converted. The next year when I went back they had a little chapel they had built with their own hands, having but \$150 in money, and on this occasion we organized an Endeavor Society and instituted a weekly prayer meeting. This girl, not then 15 years old, was made one of the officers. I came back on Children's day and found this girl, not yet 16 years old, was a leader in the

prayer meeting, the president of the Endeavor Society, and, more wonderful still, was leading the normal class with Dr. Worden's outlines in the Sunday School, and the superintendent himself, along with a dozen young people, was sitting at her feet to learn the things concerning Jesus. We have no church organization there yet, but the work goes on, and I still visit them once a year.



Rev. F. H. Mixsell,
Sunday School Missionary of the Presbytery of Olympia.

After a horseback ride over a mountain trail and down 2,000 feet at an angle of 45 degrees, I crossed a river at nightfall and found a neighborhood of twenty-three families in an isolated place, sixty miles from civilization by wagon road, which led out the other way, and utterly without the gospel. The only public gatherings were public dances held in the school house, where children 12 and 14 years old danced with the sheep men, with all their vulgarity, their whiskey and their fighting spirit. I found

one family of eight children sleeping in an orchard and another family of fourteen children, counting two grandchildren, doing the same; and they had lived there for nineteen years. One woman left that day with her sick baby in her arms to go sixty miles to see a doctor. I was able to give them the gospel message and leave some permanent work among them.



Rev. C. A. Phipps,

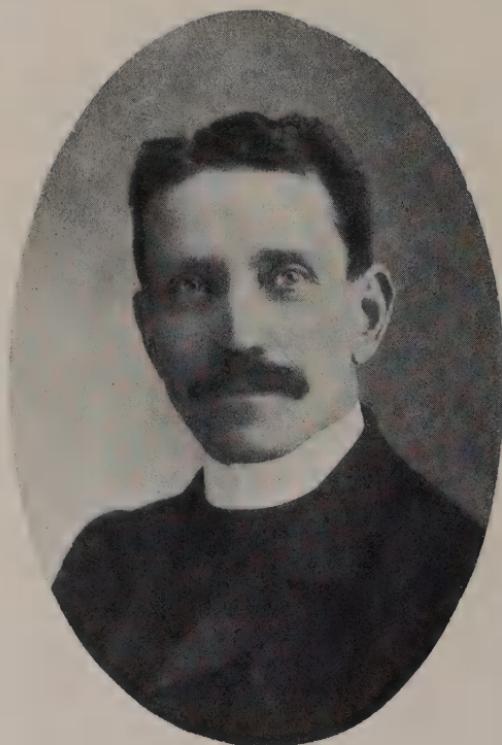
For many years Sunday School Missionary and Pastor-at-Large of the Presbytery of Spokane.

These instances could be multiplied. In one town in the mountains, among the lumber camps, I captured a brass band that had come in for picnic purposes, and which threatened to defeat the object of my being there that day, and used it to call the people together from a baseball game and general holiday, to organize a Sunday School of fifty members. It is expected that within a month from this writing these people will have a settled mission-

ary. At the recent spring meeting of Presbytery four new churches were authorized as resultants of this work.

BY REV. JAMES THOMSON.

The oldest church in the Presbytery of Bellingham is that of Friday Harbor. It has a mission attached to it known as Immanuel, and two flourishing Sabbath Schools are carried on.



Rev. James M. Thomson.

In 1906 a Sabbath School was established in North Bellingham which has developed into an organization known as the Knox Presbyterian Church, a church, we believe, with a future.

In 1907 we established a Sabbath School at Baker, which has had a wonderful development, and the result of the efforts of the earnest workers of that district is a well-organized church with

a log building unique in its beauty and oddity. In connection with this work a Sabbath School was organized last year at Sauk. Another was organized at Clearbrook and is under the supervision of the pastor at Everson. Mission stations and schools have been established at Lookout and Belfast, also recently at Rome, the latter in connection with the Bethany church.

The churches and the mission schools throughout the Presby-



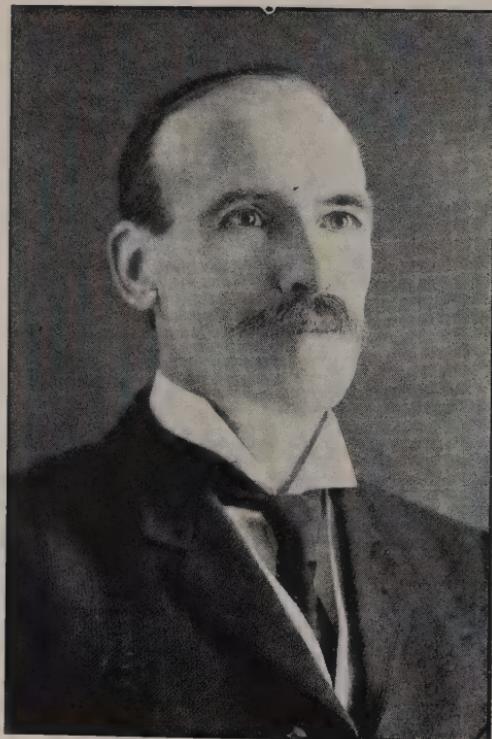
Rev. J. C. Willert,

For many years Pastor of Calvary Church, Tacoma, and Pastor-at-Large of the Presbytery of Olympia.

teries are manned at the present time by strong and energetic preachers and efficient helpers. The work is rapidly growing, and with increasing population we are looking forward with optimistic vision to a bright future. It will mean hard work and a great deal of it, but that is what our men are looking for.

Of Mr. Thomson and his work one writes as follows:

Rev. James Thomson has spent most of his ministry in the Northwest, having held pastorates in Brownsville, Oregon, Skagway, Alaska, Seattle, and South Bellingham, Washington. While pastor of the Fairhaven church in South Bellingham the new Presbytery of Bellingham was formed from territory of the Puget Sound Presbytery. Mr. Thomson was asked to take the

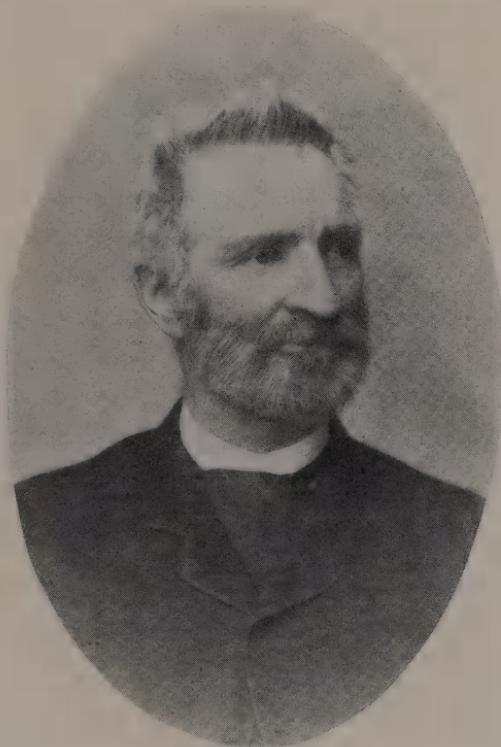


Rev. William Kirkhope,

For some time Pastor-at-Large for Walla Walla Presbytery; later Pastor in Brighton and Seattle; now an active member of the Home Mission Committee of the Presbytery of Seattle.

positions of pastor-evangelist and Sunday School missionary, dividing his time between these two positions equally. In the spring of 1906 he resigned his office pastorate of the Fairhaven church. He is an efficient superintendent of the Home Mission churches, looking after their interests with wisdom and zeal. He is always acceptable as an evangelist, and is never so happy as

when engaged in this work. He has been able to secure very liberal offerings for each of the two Boards which he represents wherever he has labored, and altogether is regarded by his brethren in the Presbytery of Bellingham and in the new Presbytery of Wenatchee, where he also labored part time during the past year, as indispensable to the development of our church work in these two Presbyteries.



Rev. Thomas MacGuire.

The Rev. Thomas MacGuire was born in Canada and departed this life in Seattle, Wash., June 18, 1904, aged seventy-three years. He received his education in Knox College, Toronto. For many years he labored in Canada before coming to the United States—about sixteen years ago. He organized two churches in Tacoma—the Immanuel and Calvary churches—and later the First Presbyterian Church of Everett. At both places he built the house of worship. He was for several years, and up to the

time of his death, pastor-at-large in the Presbytery of Puget Sound, and in this capacity he was perhaps more widely known than any other member of the Presbytery. He searched out the scattered sheep of the fold, and the families that were in the wilderness regions of the northern part of the state, going on foot from house to house, and wherever he entered it was his custom to read the Scriptures and present the cause of his Master and pray with them. His services were most acceptable wherever he went, and his removal by illness and death was a great loss to the Presbytery.

CHAPTER VIII.

INDIAN, CHINESE, AND JAPANESE MISSIONS.

Churches, Ministers and Missionaries Connected with the Nez Perce Mission, 1872-1888.

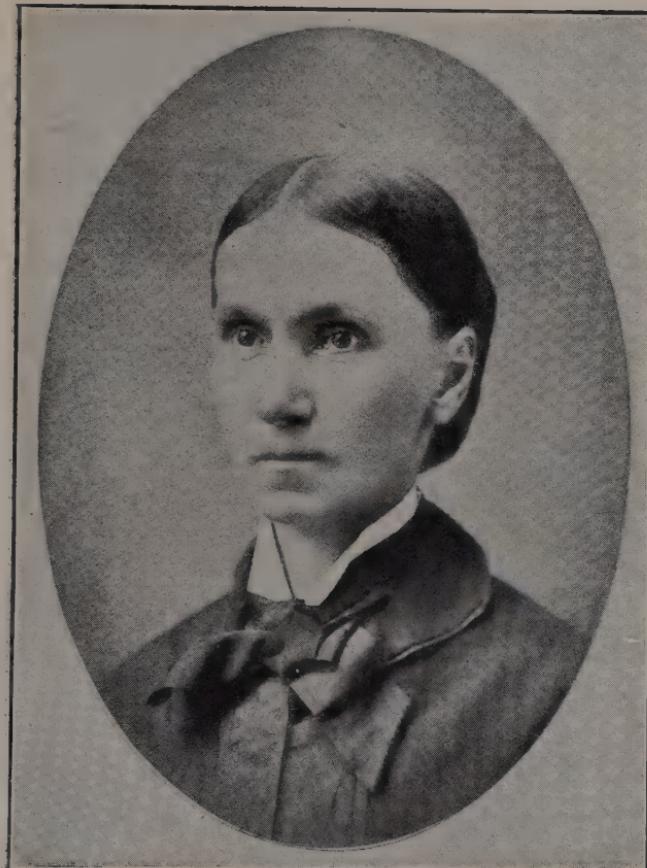
BY REV. G. L. DEFFENBAUGH.

Previous to the meeting of the Presbytery of Oregon at Lapwai in June, 1872, the Nez Perce Christians were regarded as a unit ecclesiastically. Missionary Spalding held services wherever it was most convenient for the people to assemble, the more important meetings being held at Kamiah near the eastern extremity, and at Lapwai, near the western extremity of the reservation. Accordingly, Presbytery designated these as being suitable points for church organizations, assigning Missionary Spalding to Kamiah and Rev. George Ainslie to Lapwai, the latter being superintendent of education under government appointment. Missionary Spalding having always regarded all baptized Nez Perces as being members of the church organized at Waiyelatpoo in 1838, made no further move towards church organization at Kamiah. He kept account of all church proceedings there in the original record book, making mention, even as late as May 5, 1872, of meetings and accessions at "Kamiah Station." A few months before his death at Lapwai, August 3, 1874, he closed a summary of accessions at the various stations with this statement: "Whole No. received since 1838 into 1st Pres. Ch. Oregon —961. I am today, Nov. 26, '73, 70 years." Rev. Ainslie left Lapwai without carrying out the instructions of Presbytery. At the earnest request of the people, Rev. W. J. Monteith, living with his son, Agent John B. Monteith, took charge of the work. Assisted by Rev. D. F. McFarland (husband of Mrs. McFarland of Alaska fame), he duly organized the church on January 1, 1876. These ministers both died at Lapwai that same year, and were buried in the locust grove near the grave of Missionary Spalding. In the month of May, 1877, Rev. John R. Thompson

visited Lapwai and held a series of meetings, resulting in several accessions to the church. Revs. Robert Boyd and S. Hall Young also made brief visits in 1878 and held services. At Kamiah, after the death of Mr. Spalding, Revs. Cowley, Martin, Norton and Fee, holding the position of government teacher in the order named, rendered valuable aid in conducting the affairs of the church. In 1879 Rev. Robert Williams, licensed by the Presbytery of Oregon and ordained by the Presbytery of Idaho, was placed in charge of the church. Godly man that he was, he exerted a wonderful influence over his own people as well as over the members of other tribes whom he loved to visit and tell the wondrous story of the Cross.

In the fall of 1874 Miss S. L. McBeth began at Lapwai her great work as missionary teacher. She was commissioned by the Board to teach young men with special view to their being qualified to fill official positions in the church, and for entering upon the work of the ministry. Under her instruction and supervision her pupils conducted the regular services of the church. October 28, 1879, she left Lapwai for Kamiah, spending the remainder of her life there and at Mt. Idaho, on the border of the reservation, whither her pupils followed her. Always feeble in body, her life hanging by a thread, as it were, she was spared to the work until she had succeeded in raising up a native ministry that has few, if any, equals among men brought up from heathenism. May 26, 1893, she passed on to enter upon the joys of the blessed. There was then great sorrow, especially among the Kamiah people, with whom she had spent the greater part of her term of faithful, loving service.

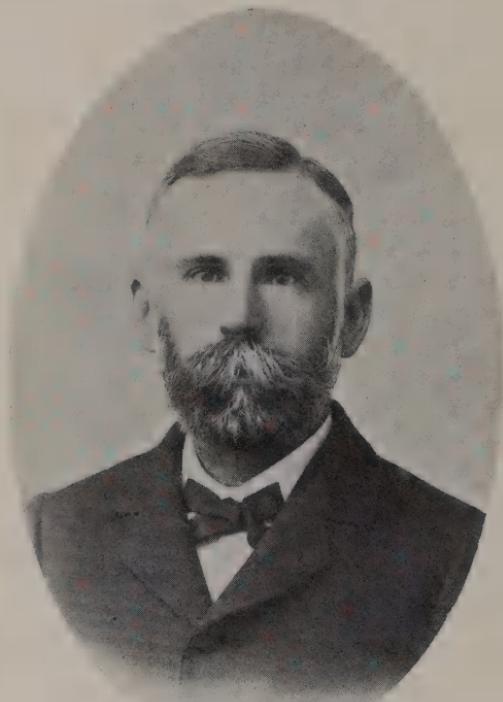
October 12, 1879, Miss K. C. McBeth arrived at Lapwai under appointment from the Board as missionary teacher. Two weeks later she accompanied her sister to Kamiah, where she entered with zeal upon a too-long neglected work among the women. Her life and work have been a great blessing to the people. Many a home has been made brighter and happier by the wife and mother following out her instructions. In the Sabbath School she found her forum, and her earnest words there have led many to "see the beauty of the Lord and to enquire in His temple." After spending six busy years at Kamiah, she returned to Lapwai, where she has done a grand work among the women, at the same time rendering valuable assistance to ministers, licentiates, and elders.



MISS S. L. McBETH
From THE NEZ PERCES INDIANS
By Kate C. McBeth
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since her sister's death. In later years she was ably assisted by Miss Crawford, a niece, and at the present time Miss Julia Hatch is helping her bear the burden of the work.

November 9, 1878, Rev. George L. Deffenbaugh, from the Presbytery of Redstone, arrived at Lapwai under appointment of the Presbyterian Board of Foreign Missions, as missionary to the Nez Perces and neighboring tribes, having been duly "initiated"



Rev. George L. Deffenbaugh.

by Rev. A. L. Lindsley, D. D., in an evening's talk at his home in Portland. Dr. Lindsley was ever a devoted and efficient friend and helper of the Coast Indians, including those in Alaska. Mr. Deffenbaugh's first work was to thoroughly revise the membership rolls of the two Nez Perce churches—enrolling 328 members. He then turned his attention to the subject of marriage, with the result that it soon became the custom among professing Christians to have a minister perform the wedding ceremony. July

26, 1884, eighteen members of the Lapwai church living at North Fork, thirty miles distant, were united in a separate organization, and August 7, 1887, twenty-eight members were dismissed from the Kamiah church to form an organization at Meadow Creek, twenty miles distant, which was duly effected the following day.



Rev. Archie Lawyer, Rev. Robert Williams, Rev. Mark Williams, Rev. James Hines.
Nez Perces Presbyterian Ministers.

To carry out the wishes of the Board in his appointment, the missionary began making visits to the neighboring Spokane and Umatilla tribes at his earliest convenience. On these missionary journeys he was always accompanied by some Nez Perce ministers, licentiates, elders and interested church members, often to the number of ten or fifteen, sleeping at night beside the trail

with saddles for pillows. These men were efficient helpers in conducting religious services—preaching, praying, and leading in singing. The first visit to the Spokanes was made in September, 1879, and as a result of that and subsequent visits two churches were organized, at Deep Creek June 12, 1880, with eighty-nine charter members (all of whom had been baptized by Missionary Spalding), and at Wellpinit July 23, 1882, with sixty-four charter members.



Nez Perces Indians, Missionaries to the Umatillas.
Mrs. Amelia Wheeler, Mrs. Martha Whitman, Rev. William Wheeler, Rev. Silas Whitman.

The Umatillas were first visited in April, 1880. Subsequent visits resulted in the organization of a church, June 17, 1882, with twenty-six charter members, four of whom had been received to membership in the old "First Church." At the meeting of Presbytery in April, 1887, at Union, Ore., the missionary was given authority to moderate all congregational meetings that might be held for the purpose of electing pastors. Accordingly,

he moderated meetings of the Umatilla, Lapwai, North Fork and Kamiah churches, when calls were made out for the pastoral services of Rev. James Hayes (ordained Oct. 25, '84); Rev. Peter Lindsley (ordained Oct. 25, '84); Rev. William Wheeler (ordained April 22, '83), and Rev. Robert Williams (ordained April 2, '79), respectively. May 26 an adjourned meeting of Presbytery was held at Lapwai, when these several calls were read, found in order and placed in the hands of the pastors-elect for their consideration. Rev. Peter Lindsley declined the call of the Lapwai church. The others accepted their respective calls and committees were appointed to conduct installation services at such times as might be most convenient. Presbytery assigned the Deep Creek church, with seventy-nine members, to Rev. James Hines (ordained Oct. 25, '84), and the Wellpinit church, with ninety-four members, to Rev. Enoch Pond (ordained April 18, '85), for a period of two years. Rev. A. B. Lawyer (ordained April 21, 1880), was appointed supply for Lapwai church, with 254 members, until the spring meeting of Presbytery. By previous arrangement, Rev. Silas Whitman (ordained April 22, '83), should supply the Meadow Creek church, with thirty-seven members, for a like period. Installation services were held as follows: August 7, by Rev. T. M. Boyd and the missionary at Kamiah (248 members); October 23, by Rev. T. M. Gunn, D. D., and the missionary at Umatilla (78 members); October 30, by Rev. A. B. Lawyer and the missionary at North Fork (40 members). All the pulpits of the native churches being filled by ordained Nez Perce ministers, the missionary felt that his work was done, and in the following May, 1888, he left to take up mission work at Coeur d'Alene, Idaho. After twelve years of service in that field, three years at the Umatilla Agency as superintendent of the Indian Boarding School, and eighteen months at Kettle Falls, he was granted honorable retirement from the active work of the ministry by the Presbytery of Spokane.

Neah Bay Indian Mission Work.

BY MISS HELEN W. CLARK.

The Congregationalists began work among the Neah Bay Indians in the early days, and if they had only continued it they might have been a Christian people now, for Christian work

among the Indians is slow. After some years they were followed by the Episcopalians, but they in turn, failing to reap the results they sought, forsook them.

Mrs. W. S. Ladd of Portland, Oregon, adopted me as her missionary, and she has loyally and royally carried out her part of the contract.

The work began in the government school in November, 1899, amid potlatches and dances which threatened to deafen me that first year. The young people who were educated were going back to these things, and we had a revolution. Later on, through my efforts, they were abolished, but were succeeded by the Shaker dance. As this is religious in its nature it can only be regulated, not abolished. It is a step higher, but no salvation in it, judged by God's Word.

Shakerism is a mixture of Catholicism and Indianism and is much more pleasing to the flesh than revealed truth, yet the Lord has His own and will yet gather more to Himself.

On coming here I advocated good roads, a council, and other needed changes, and great improvements have been made in the village.

The people were very eager for the mission, but it was more for the looks than a real desire for the white man's religion. To one man who was urging me to build a "church house," I said: "But you seldom come." He replied: "I know, but everywhere I go among the Indians they have a church house, and we want to be like them." Mrs. Ladd urged the building of a chapel, for she said her days were shortening and she would like to see it done before she died. In 1902 the chapel and mission house were built at a cost of about \$1,800. The following summer a reading room was added to the chapel. The old people long held back, but during the past winter they have been attending and our chapel is filled every Sabbath morning. We have one hundred and five on our roll in Sabbath School. The Shaker meetings have interfered somewhat with our Bible class, for after the service many wish to see what is going on at the Shaker meeting.

We have had many converts among the young people. Thirteen have been baptized, and more would have been if I had not

thought it wiser for them to defer it. The converts were able to withstand the wiles of their own people, but the influence of the white man's dance and kindred amusements confuses them sadly and makes the missionary work more difficult and discouraging.



Puyallup Indian Mission Church and School, Tacoma, Wash. Rev. D. D. Allen.

Sketch of Chinese-Japanese Mission of the First Presbyterian Church of Seattle.

BY MRS. W. T. STEWART.

Six years ago this church opened a night school in the basement of our old church building for Oriental boys, holding sessions from 8 to 10 o'clock three evening a week. Now we have a suite of rooms exclusively for them open every evening of the



Chinese-Japanese Classes, Night School, Seattle, First Presbyterian Church.

week except Saturday. Our school has grown until it has an interesting Bible class on Thursday evening, a flourishing Sunday School on Sabbath evening, two "Bible Clubs"—similar to the C. E. Society—one for Chinese and one for Japanese.

In the six years we have come in contact with more than seven hundred young men, many of whom have become Christians, and about seventy have united with our church. Our attendance in the regular school is usually all that we can accommodate with individual instruction. The average has been about fifty. The largest attendance for usual class work was eighty-six. At some of our social entertainments we have had over two hundred boys present.

The night school for the past six years has been under the supervision of Mrs. A. C. Dresbach, a tireless, enthusiastic and efficient Christian woman, who at present is taking a few months' vacation, and Mrs. W. T. Stewart was appointed to take her place. The work is most interesting from the fact that the boys are so eager and interested to learn and show their appreciation and gratitude.

Beside this work conducted at the church there is a large building fitted up with a chapel, library and bed rooms, called the Presbyterian Dormitory, under the care of Rev. O. Inouye. Here he holds services every Sabbath and Thursday evenings, but his special work is to meet the steamers from the Orient and provide comfortable lodgings for his countrymen who come here as strangers. The seventy members of the church does not include the membership secured by Rev. Inouye.

We also have a woman and children's department, conducted by Mrs. Jennie Bigelow, an indefatigable and consecrated worker. She has won her welcome into almost every Chinese home in the city by her gentle, tactful sympathy.



Church Members of the Japanese Mission of Seattle First Church. Rev. Orio Inouye.



Rev. Orio Inouye.



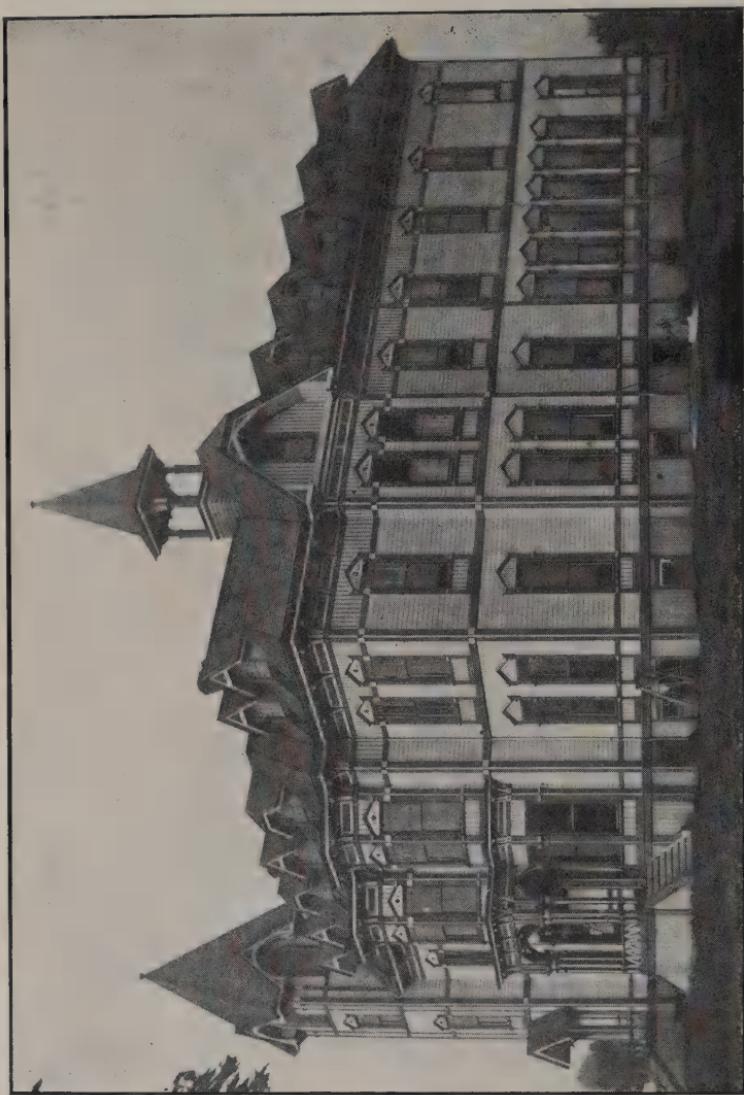
Chinese Christian Family, Presbyterian Mission, Seattle.



Girls' Music Class.



Cheung Fong Chin.
Baptized Sept. 9, 1906.



Sumner Academy, Later Whitworth College, Sumner, Wash.

CHAPTER IX.

WHITWORTH COLLEGE, THE SYNODICAL COLLEGE.

BY EX-PRESIDENT BAREND H. KROEZE, D. D.

Whitworth College is a monumental evidence of the hope and faith of evangelical Christianity. The pioneers of the Pacific Northwest were men of vision who saw the marvelous possibilities of the untrdden and unexplored regions now dotted with the evidence of civilization in great cities and fertile and productive farms. Dauntless, persistent, true to their great commission which would brook no defeat, nor permit of any discouragement, they founded the first churches and institutions, both state and private, with the confidence that future growth both need and foster them for the culture and citizenship of the great commonwealths yet to come.

Rev. George F. Whitworth, D. D., was the pioneer to whom was chiefly due the organization of the college which bears his name. He was a native of England, a graduate of Hanover College, Indiana, and New Albany Theological Seminary, and was commissioned by the Board of Domestic Missions for Puget Sound. He crossed the plains by ox-team to Portland, Ore., and assisted in organizing the first Presbyterian church of that city, and in February, 1854, came to Puget Sound. He organized the Presbyterian churches of Olympia, Chehalis, and the First of Seattle, and rendered substantial aid in the establishment of the public school system, and was twice elected to the presidency of the State University.

Very largely through his efforts the Presbytery of Puget Sound appointed a committee in 1883 to organize and locate an academy. Mr. John M. Kincaid donated a tract of land at Sumner, and in December, 1883, Sumner Academy was organized and articles of incorporation drawn up. Mr. L. F. Thompson and Rev. Geo. A. McKinley, both of Sumner, rendered invaluable service in securing the site and in raising funds for the erection of the first

building. The first classes were held in the Presbyterian Church of Sumner, of which Rev. Geo. A. McKinlay was pastor. He did most of the teaching. The school maintained a struggling existence from 1884 to 1889 but was saved from extinction by the devoted services of Rev. Scott and Rev. and Mrs. Rufus Patch. New life was manifested and the Board of Trustees voted to convert the academy into a college, naming the institution Whitworth, but the young college was destined to pass through the fire of untold hardships and trials before it would demonstrate its worth and place in the building up of the great Northwest.

When the academy was changed into a college, in 1890, Prof. Amos T. Fox was placed in charge as provisional president. In June of the same year the trustees formally elected the Rev. Calvin W. Stewart, D.D., of Pennsylvania, as president, and he immediately entered upon the duties of his office. Funds were secured, additions and improvements were made to the college building, the attendance increased rapidly, and a faculty of able teachers was employed. But the depression of 1893 led the college into a period of hardship and struggle. The inability of friends and patrons to give financial aid and to send their children to the college for their education, well nigh took its life. The president, Dr. Stewart, and Prof. Fox, with the encouragement and active interest of Dr. Whitworth, stood bravely by their posts and their fidelity and devotion enabled the college to weather the storm. In 1898 Dr. Stewart resigned the presidency, and was sent east upon the mission to secure funds for a larger Whitworth. He was assigned, by the college board, the city of New York and contiguous territory, and in the following year succeeded in securing valuable donations, one particularly to the amount of \$50,000.00 from Mr. H. O. Armour, New York City, which was the largest cash sum ever given to a denominational college on the Pacific Coast. With this gift to the Board of Aid for Colleges and Academies of the Presbyterian Church, in trust for Whitworth College, the Board of Aid deemed it wise to change the location of the college from the small town of Sumner to one of the cities on the Puget Sound, as affording greater opportunities and facilities for the education of the youth. After nearly a year of investigation of properties in different centers, the present valuable site, now comprising thirteen and one-half acres of beautiful residence property, in the north-end residence section of

Tacoma was chosen. The college was moved and relocated in Tacoma in 1900, classes being resumed in January of that year.

Before Dr. Stewart went east as financial agent Rev. Robert Boyd was called from a successful pastorate of seven years in Fort Townsend to the presidency of the college and he served during the college year of 1898.

He found the institution in an exceedingly low condition but succeeded in tiding over a crisis in its history and thus rendered a valuable service until Mr. Armour came to the rescue by his handsome donations.

In the act of relocation Mr. Franklin B. Gault, Ph. D., was elected president and retained that office until August 1, 1905, when Rev. Barend H. Kroeze, A. M. D.D., was elected president.

The total benefactions of Mr. H. O. Armour amounted to more than \$100,000, and enabled the college to improve its property, add needed equipment, and engage a staff of able professors and teachers. From the time of the relocation the college has made phenomenal growth, beginning with 20 students and six teachers, and growing to 234 students and 21 teachers in all the departments. The college now possesses six large buildings, to-wit.: The Ladies' Hall, the original building purchased with the property from W. N. Coler, the most beautiful building of its kind in the whole Pacific northwest; The Mason Library, a gift of the city of Tacoma; the Lodge, or Men's Hall, an accompanying building with the Ladies' Hall; Olmsted Hall, the gift of Mrs. W. A. Olmsted, of Chicago, in the cause of missions, eventually to be used for a home of missionaries' children; Erwin Hall, or Science Hall, the gift of Mr. and Mrs. S. H. Erwin, of Prescott, Washington, and the new Gymnasium and Literary Hall. These buildings are thoroughly equipped with laboratories, library, apparatus, etc. The whole plant, except the Gymnasium, is heated from one plant with steam. The value of the college plant is about \$212,000. Gifts varying from \$25,000 down have recently been secured through the indefatigable energy of President B. H. Kroeze, on the endowment, making the present endowment \$64,000 on the first \$100,000, and \$12,500 on the second \$100,000. The college has been thus far under the necessity of making personal appeals and solicitations for its current budget, and is happy in the large and generous support it has been accorded by its many friends in the west and east.



Olmstead Hall.

The college control is vested in a board of trustees of 21 members, two-thirds of whom are adherents of the Presbyterian Church. Though a Presbyterian college, it is in no sense sectarian in its teaching, policy or administration. It stands for Christian education, seeking to emphasize the principles that make for strong, virile Christian character and sound scholarship. It has attracted to its trusteeship and advisory council of 100, men of large, generous purpose, strong scholarship, and noble leadership; and has secured men and women on its faculty, who are imbued with the enlightenment of the Christ, and stand eminent in



their line as scholars and educators. The college has grown to seven departments, offering in the College of Liberal Arts, the degrees of A. B., B. S., and Ph. B. It now stands as the leading denominational college in the state of Washington, and with its stability assured, its character strong in the religious, moral and scholastic tone, the ideals of its founders established, it looks forward to the future with the highest hope and expectancy for large service in the scholarly citizenship of the state and northwest.

The Samuel and Jessie Kenney Presbyterian Home, Lincoln Beach, near Seattle.



CHAPTER X.

THE SAMUEL AND JESSIE KENNEY PRESBYTERIAN HOME.

The formal opening of this beautiful and commodious Home occurred on Washington's Birthday of this year with appropriate exercises.

Mr. Samuel Kenney and his wife, Jessie Kenney, came to Seattle in the early sixties. As a merchant tailor Mr. Kenney made some money and invested it in real estate. In time property increased in value, and they decided that they would devote the bulk of their fortune to a Home for aged people.

They were charter members of the First Presbyterian Church of Seattle, which was organized in 1869. Mr. Kenney was the first elder elected, and served for many years as such.

The Home at Lincoln Beach, near Seattle, has an ideal location and is a worthy monument to the memory of the generous donors. It will not only prove to be of great usefulness in providing a hospitable home for the aged and enfeebled ones during their closing days, but it will also furnish a noble incentive for others to follow the excellent example of Mr. and Mrs. Kenney.

The Home cost about \$100,000, is built of brick and in a large measure is fireproof. The structure is as cozy and comfortable as it is substantial. The parlors, reading rooms and large sun porches are features of the new Home. In the summer time the glass-enclosed porches can be converted into open air verandas and during the winter they are heated. The whole building is most complete in all its appointments.

The trustees are Messrs. W. R. Ballard, R. H. Denny, E. S. Osborne, F. H. Whitworth and Alexander Myers. Mr. Myers, who is Secretary of the Board, recently said: "We hope to avoid the necessity of asking the public for aid in supporting the Home. Already we have been mentioned as the beneficiary in several wills, and suppose the number will gradually increase."

CHAPTER XI.

REUNION AND UNION WITH THE CUMBERLAND PRESBYTERIAN CHURCH.

For the full proceedings see the minutes of the General Assembly of 1906, pages 137-153, also minutes of the General Assembly of 1907, pages 140-176.

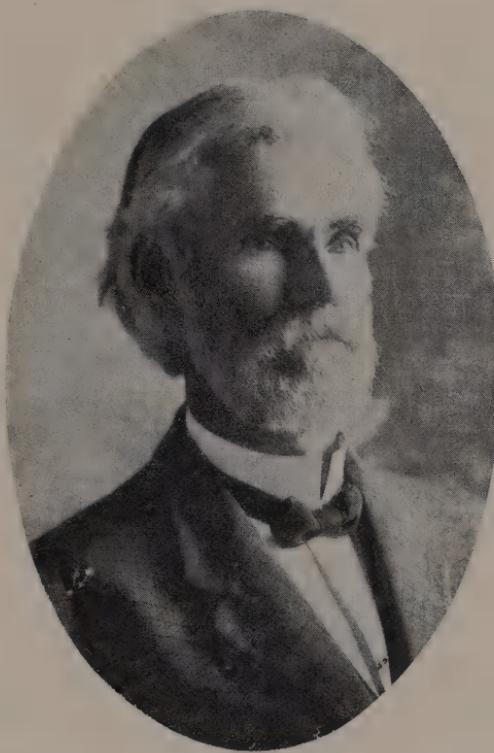
Enabling Act for the Synod of Washington.

Be it and it is hereby enacted by the General Assembly:

1. That the part of the Synod of Oregon—A, lying within the State of Washington be and is hereby transferred to the Synod of Washington, which Synod is continued and shall include all the Presbyteries and parts of Presbyteries within the bounds of the Synod, and all the ministers and churches within the same bounds and under the care of said Presbyteries.

2. The Synod of Washington as thus continued shall meet on the third day of October, 1907, in the First Presbyterian Church of Tacoma, Washington, at 7:30 p. m., and shall be opened with a sermon by the Rev. J. C. Van Patten, D.D., or in his absence by the Rev. L. L. Totten; and the Rev. S. M. Ware, D.D., shall preside until a Moderator be elected.

3. That the Presbytery of Walla Walla—A, of the Synod of Oregon—A, is hereby united with the Presbytery of Walla Walla of the Synod of Washington, and the latter Presbytery shall be the legal successor of the Presbytery of Walla Walla—A, and shall include within its bounds all churches and ministers in the counties of Walla Walla, Franklin, Adams, Columbia, Garfield, Asotin, and Whitman, of the State of Washington, and Nez Perces, Idaho, and Latah of the State of Idaho. This Presbytery shall meet in the First Presbyterian Church of Walla Walla, October 1, 1907, at 2 p. m., the Rev. J. K. Howard to preach the sermon, and the Moderator of the Presbytery of Walla Walla to preside.



Rev. William Metcalf,
Stated Clerk of the Presbytery of Portland at the
time of reunion.

4. That the Presbytery of Puget Sound shall have jurisdiction over all churches, ministers and licentiates heretofore connected with the Presbytery of Portland—A, Synod of Oregon—A, and locate or residing within the bounds of the Presbytery of Puget Sound.

5. That the records, papers and funds of the Presbytery of Walla Walla—A, Synod of Oregon—A, are hereby directed to be delivered to the Presbytery of Walla Walla of the Synod of Washington.

6. That this act shall take effect June 1, 1907, at 12 o'clock noon.

In conformity with the above order of the General Assembly the Presbytery of Walla Walla met at 2 o'clock p. m., on October

1, 1907, in the First Presbyterian Church of Walla Walla and was called to order by the retiring moderator, Rev. James Murray. The opening sermon to be preached by the Rev. J. K. Howard, was postponed until the popular meeting in the evening, and after a short devotional exercise Presbytery was constituted with prayer by the Moderator.

The Presbytery of Walla Walla "A," of the Synod of Oregon "A," having been united with the Presbytery of Walla Walla by an act of the General Assembly, the names of the ministers and churches upon the roll of that Presbytery were added to the roll of the latter.

The ministers received were C. M. Hereford, J. K. Howard, Solon McCroskey, J. I. Moore, D. F. Ravens, John M. Reed, James C. Reid, William Sproat, Leo L. Totten, J. C. Van Patten, and J. F. Vernon. Licentiate—L. N. Williams.

Churches—Bethel, Dayton, Garfield, Oakesdale, Pleasant Valley, Selstice, Sunset, and Thorn Creek.

Rev. J. R. Lamb, who was formerly a member of the Cumberland body and later joined the Presbytery of Walla Walla of the Presbyterian Church, was elected Moderator of the united Presbytery.

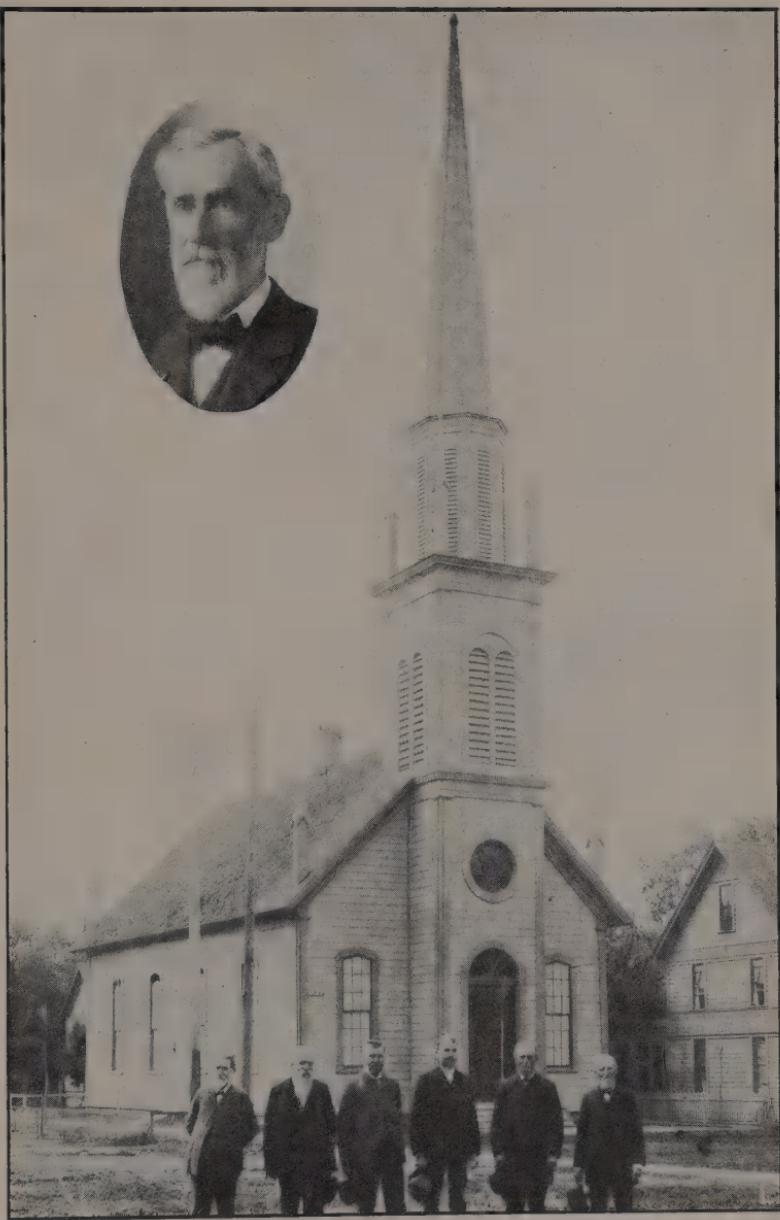
Rev. W. S. Morley, Stated Clerk of W. W. Presbytery, tendered his resignation and was re-elected Stated Clerk for a period of three years. Rev. L. L. Totten was elected Permanent Clerk for a like period.

The sermon was preached by Rev. J. K. Howard at the evening meeting.

The Cumberland Presbyterian Church of Walla Walla.

Mr. W. P. Winans, the clerk of the session of this church for twenty-six years, prepared a history of the church and it was read at the meeting which consummated the union between the First Presbyterian and Cumberland Presbyterian Churches of Walla Walla on February 13, 1907. This was the largest church of that denomination in the bounds of the Synod. The following are extracts from the history.

The First Cumberland Presbyterian Church was organized January 5, 1873, by Rev. H. W. Eagan in the old court house,



The Cumberland Presbyterian Church of Walla Walla.
Elder W. P. Winans; also Elders T. J. Sullivan, W. S. Offner, A. M. Cation, J. W. Armstrong and N. F. Butler.

which stood where Betz's brewery now stands, with seven members, viz.:

J. M. Reed, J. D. Reed, Joel Hargrove, Martha Hargrove, Dr. W. B. Simonton, Mary Coulter, and Elizabeth A. Eagan, of whom Joel Hargrove, J. M. Reed and Dr. W. B. Simonton were chosen and ordained elders. All of these have gone to their reward.

During the first year of the organization, 1873, 16 others united with the church. Among them were John F. McLean, Mrs. Martha Lovell, N. F. Butler and Dr. N. G. Blalock, who are still honored members of our church, and H. E. Johnson, who is now an honored member of another denomination in this city. Bro. Eagan served the church until January 1, 1882, nine years, when the church regretfully accepted his resignation. During the nine years he was pastor he received 202 persons into the church, and also organized congregations at Weston, Blue Mountains and Dixie. He preached in the old court house until his congregation outgrew the building, then they rented, in February, 1874, Stahls opera house on Main Street (the ground is now occupied by the skating rink) until they built the church on the corner of Third and Poplar streets, in 1876, at the cost of \$7,000.

Father Eagan lived in this community until his 76th year, dying in 1898, universally loved and respected.

During 1882, following Father Eagan's pastorate, we had no settled pastor. Chaplain David Wills, D.D., of the U. S. Army, preached for the congregation for a few months, the Rev. J. C. Van Patten for a short time, then Rev. Neal Cheetham, and Rev. A. W. Sweeney, and Rev. P. B. Chamberlain. In the spring of 1883, Rev. J. C. Crawford was called as pastor. He stayed for about six months, then resigned, very much to our regret, and went to California, where he is now doing good work for the Master.

Then Rev. J. C. Van Patten came to our relief, and held the organization together, and preached for about a year, assisting us in securing another pastor. In the winter of 1885, Rev. J. C. Crisman preached for us and the church increased in number, some 46 additions during the six months he was with us.

It may not be generally known, that Rev. T. M. Gunn, pastor of the Presbyterian Church, preached in our church for several

months in 1886, to both congregations. So this is not the first tentative union.

In April, 1886, Rev. W. W. Beck was called to the pastorate and preached about 18 months, during which time some 80 joined the church. He resigned and went to Seattle, where he now resides. Union evangelical services under Dixson C. Williams were held during Rev. Beck's pastorate. In October, 1887, Rev. E. G. McLean took charge of our congregation and stayed with us for five years, during which time he went east and his Alma Mater made him a D.D., and our general assembly elected him moderator. How much Walla Walla climate had to do with it I can't tell, but the result was that the church at Evansville, Indiana, oversized our pile and we with regrets gave him up; about 100 additions were made to our church during his pastorate. Dixon C. Williams having held revival services.

Brother McLean is now pastor of a large church at Chattanooga, Tennessee. Rev. R. F. Powell followed Dr. McLean, preaching for us for over two years, until the spring of 1895, then resigning and going to Seattle where he now resides. Then for about six months the officers of the church supplied the pulpit, during which time none of them displayed sufficient ability to be asked to leave their secular avocations and make it a profession, although most of the time we had good attendance, in some instances, standing-room was at a premium. But it had its advantages, the officers were learning to take part in church work and no financial obligations were incurred, for each speaker paid for his own paper, but we wearied after a while, so that during the summer of 1895 we decided to call a young man just out of school, Rev. Duncan Wallace. He was a worker, the session was not idle—the membership was kept busy, he had all doing something. He stayed with us about five years, during which time our church reached its greatest influence and prosperity, but like most all good people, and to our regret, he got married; not that we regretted his marrying—but his going away to Fresno, Cal., where his success continued, for he has built a large church there which entertained our General Assembly in 1905.

Then Rev. Geo. A. Blair was our supply for a year, 1900. He was followed by Rev. W. Fender in 1901, who resigned and went to Texas in September, 1902. He was followed by Rev. J. R.

Lamb, who was our pastor until the tentative union July 1, 1904. He is now at Prescott, successfully building up and strengthening the church there, since which time the services have been union.

During the past thirty-four years our church has been an influence for all that is good in the community. It has not had an easy time. It has worked, sacrificed and prayed for the building up of Christ's kingdom. It is not dead. Of the 678 who have their names on the church roll many have been called to their reward. Some have moved away, a few have been dropped, others retired for coldness and indifference, but about 140 live ones are still here in the Master's service, among them are five deacons, viz.:

A. M. Cation, Marvin Evans, Samuel McBride, W. B. Morgan, and P. M. Winans and seven elders, J. W. Armstrong, Dr. N. G. Blalock, N. F. Butler, W. J. Corkrum, A. J. Evans, W. S. Offner, Geo. H. Sutherland, and W. P. Winans, the two second named elders and the last having been over thirty years in the line of service, during these thirty-four years the members of the session met as brethren, and at no time was there any dissension among them. They parted as brethren.

It is but fair to state that during the tentative union our membership has decreased. Owing to the fact that a few of our members withdrew because of the union, and besides the additions to the joint congregation were very properly added to the Presbyterian roll. But we are glad to feel that at least a part of this growth and success attending the joint effort is due to some extent to the diligence and faithfulness of our membership.

We come to be a part of the new church. To show that we are in earnest we bring our means with us, having furnished \$9,350 of the \$9,500 that has been paid on our new church lot.

We bring our good will, we come 140 strong, with warm hearts and willing hands to join with you in building up Christ's kingdom.

On thinking over church history I'm reminded of a child leaving a parent—going out into the world to build a home for himself. He goes, he works, he struggles, he prays, he overcomes ob-

stacles, makes his influence felt, his presence known, and the world is bettered by his going. The parent is also at work and asks his child to join hands against the common enemy, the child consents, and joins with him and under one leadership, guided by the same spirit. He comes, bring all he has to build up the common cause, only leaving behind his given name, "Cumberland," to be called in the future by the great surname "Presbyterian."

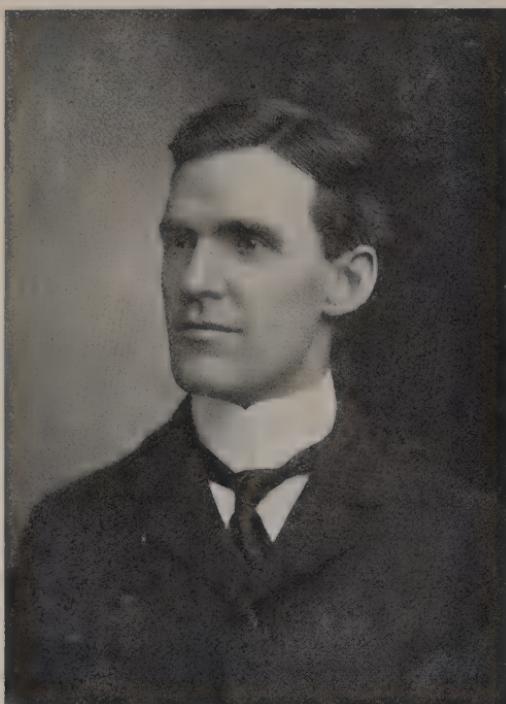


Presbyterian Church, Garfield, Wash.

Presbyterian Church of Garfield.

Originally this was a Cumberland Presbyterian Church and was organized on June 25, 1885. Its first minister as well as organizer was Rev. Amos Cox, who served the church about five years. He was succeeded by Rev. B. F. Totten, who carried on the work for two years. Rev. Solon McCroskey was the next minister for a period of eleven and a half years, and under his direction the present church building was erected. Rev. L. L. Totten served the church for ten months when he was succeeded by Rev. J. K. Howard, who ministered to the church for the next two years. The church came into the mother church at the time of

the union movement and directly after his time the work was taken up by Rev. J. K. Buchanan, who is the present pastor of the church. The church numbers on its roll at the present writing one hundred and twenty-six members and is well organized for effective work.



Rev. J. K. Buchanan.

CHAPTER XII.

WOMAN'S WORK FOR MISSIONS.

BY REV. HAZEN T. MURRAY.

No mention of Presbyterian work in Washington can be considered complete which omits reference to the work done for missions by the women of the churches under the auspices of the North Pacific Board. It is to be regretted that there is no distinct record dealing with the origin and rise of this work in so far as the Synod of Washington is immediately concerned. At the twentieth annual meeting held in the First Church of Portland, Oregon, April 15 and 16, 1908, the general secretary, Mrs. J. V. Milligan, presented an interesting report reviewing the work of the organization whose revenues have risen from \$1,200 to \$16,000 in that time. The society has had but one president through all this period. Mrs. W. S. Ladd having guided the destinies of the work through a score of years. The headquarters of the board are established in the city of Portland and Presbyterial societies exist in all the Presbyteries of the Synods of Washington and Oregon. These again are comprised of societies working in all the larger and better organized churches which are in the different Presbyteries and in this way the stimulating and educational influences of the board's efforts are brought to bear very generally upon every part of the Synod.

At the present time the board supports the following missionaries: Mrs. W. S. Holt, in the Chinese mission work in Portland, Oregon; Mrs. Eva Ballis Douglas, at Resht, Persia, appointed in 1902; Miss Elizabeth Carothers, at Lakawn, Laos, appointed in 1904; Miss Eula M. Van Vranken, at Lakawn, appointed in 1906. In addition to the above the board supports two medical missionaries. Miss Maud Allen, M. D., at Ferozepore, India, appointed 1894; Miss Eliza E. Leonard, M. D., of Pekin, China, appointed in 1895.

The following home missionaries are found on its list: Miss C. L. Manney, of Walnut Springs, North Carolina, appointed 1905; Rev. Mr. Reed, of Riceville, North Carolina; Miss Helen Clark, Neah Bay, Washington, 1899; Rev. J. A. Savage, D.D., Franklinton, North Carolina; Miss Laura Belle Stumbaugh, at Ferron, Utah, 1906. For 1909 the board has assumed as a special object the building of a more suitable edifice in which to lodge the Industrial School at Sitka, Alaska. This work implies a special outlay of \$5,000 in addition to the ordinary objects which receive the attention of the women's societies. This work is of very special interest to the Presbyterians of our state. Looking through the statistical and financial reports we find the various Presbyterials reporting as follows for the year ending April, 1908:

Alaska, two societies, contributing \$76.50.
Bellingham, five societies, contributing \$244.95.
Central Washington, eight societies, contributing \$713.69.
Olympia, seventeen societies, contributing \$1,123.76.
Puget Sound, seventeen societies, contributing \$2,534.92.
Spokane, nine societies, contributing \$735.15.
Walla Walla, fourteen societies, contributing \$503.25.
Wenatchee, one society, contributing \$37.70.

Total societies reporting in the Synod of Washington was seventy-three. Total amount contributed was \$5,969.92. In this amount is included offerings from forty-five Christian Endeavor Societies and sixteen Mission Bands and Junior Societies.

The various Presbyterial societies are endeavoring to organize the women of the various churches for missions and have been blessed with a fair measure of success, but that much land yet remains to be occupied the following comparison will show: In 1908, the reports of the General Assembly show that two hundred and seven organized churches existed in the Synod of Washington, exclusive of the churches in the Presbytery of Yukon. In the same territory the reports of the North Pacific board show seventy-three societies as being in existence at that date. The women of one hundred and thirty-four of our churches are therefore not at present organized for missionary work. What possibilities for ardently and intelligently pushing the great work of the Master might be invoked if an organization was in every church is a vision which should stir all pastors and workers to the utmost ac-

tivity in planting these societies and in assisting the circulation of the interesting and instructive literature which the board has in use.

The Synod of Washington is yet at the beginning of missionary enterprise and undertaking. Till the present it has given its attention principally to the Indian work lying within its boundaries. Alaska in itself has presented a problem greater than we have adequately handled. A larger day, however, is opening in the east which we of the Occident must ever seek by the west. Out in the path of the sunset, China, Japan and most of all, Korea, are calling for the messengers of the gospel, and the Presbyterian churches in Washington are nearest neighbors to these oriental peoples and must heed their call for light. It is to be hoped that the widespread circulation of missionary literature and periodicals which has always been a prominent feature of the board's work, will help to educate us to a fitting sense of responsibility to the vast unevangelized populations whose habitations have been brought near to us by the increase of rapid transit facilities so notable in these last years.

CHAPTER XIII.

THE SEMI-CENTENNIALS.

1. *The Coming of Spalding*—1836-1886.

The first semi-centennial to be celebrated in the history of the Synod was that held at Lapwai, Idaho, in 1886 in commemoration of the coming of Rev. and Mrs. Henry H. Spalding in 1836.

Miss Kate C. McBeth devotes seven pages of her book entitled "The Nez Perces Since Lewis and Clark" to this subject. She writes, "Very appropriate indeed it was that the memorial services should be held in the large new church. This was not a matter simply of interest at Lapwai, but to the whole tribe. It was not a very good time to hold it, in November, with old people to come from a distance; but the most of them came. Mr. Deffenbaugh made out the program, which during the five days was to be the giving of reminiscences by the old people, and the five evenings were to be spent in worship. How pleased the old people were to be literally and figuratively to the front. Each old person when called upon would come forward as if he were coming to the witness-stand. There had been much surmising from end to end of the reservation as to what kind of a meeting it would be. Billy got nearest to it, I think, when he said, 'It will be just like a Presbytery.' He knew a Presbytery was a delightful place. He went sometimes as an elder, sometimes as a sightseer."

"The evenings were what would now be called 'popular meetings.' A sermon by one of the natives—prayer and song, mixed up with witness-bearing. Every once in a while through these evening services some old man or woman would rise up, and in thin, broken, tremulous tones, sing some very old hymn, that I had never heard before. Sometimes the one who started the hymn would sing it entirely alone. Again two or three voices would join in from the different parts of the congregation, plainly saying, 'But few of us are now left to sing the old, old songs of Zion which Mr. Spalding taught us.'"

2. *First Presbyterian Church of the Oregon Territory—1838-1888.*

“This Semi-Centennial was observed in the First Presbyterian Church of Walla Walla, and at Whitman’s grave at Waiyelatpoo, August 18, 1888.



Grave of Marcus Whitman and Fellow Martyrs.

—From a Photograph taken in 1888.

The convocation was projected by the Synod of the Columbia, which at that time was composed of the State of Oregon, and the Territories of Washington, (Northern) Idaho and Alaska. The programme was participated in by Rev. William Irvin, D.D., one of the Secretaries of the Presbyterian Board of Home Missions of New York City; Rev. Geo. L. Deffenbaugh, the successor of Rev. H. H. Spalding in the Nez Perces Mission; Rev. Thomas M. Boyd, pastor of the Presbyterian Church of Lewiston, Idaho; Rev. A. L. Lindsley, D.D., of the San Francisco Theological Seminary; Rev. Geo. F. Whitworth, D.D., of Seattle, a pioneer minister of Puget Sound Presbytery; and by special invitation Rev. Myron Eells (the recognized historian of the mission work of the Congregational Church in the Northwest), whose father and mother were members of this old “First Church.”

Although the weather was very warm, the interest in the celebration was intense and unabated from beginning to end. The

addresses of Dr. Lindsley and Dr. Irwin were of a general nature, descriptive of the character of religious heroism. As the historic papers of Dr. Whitworth and Rev. Deffenbaugh were presented, replete with information from original sources and with quotations in *ex tenso* from the diary of Mrs. Whitman and the records of the old First Church, all question as to the character of that church and its relation to the Presbyterian Church was settled. Rev. Myron Eells in his remarks, after the reading of Rev. Deffenbaugh's paper, said in effect (though I cannot give his exact language): "I am one of those who doubted that Dr. Marcus Whitman was ever a Presbyterian and who questioned the propriety of such a celebration as this to be held by the Presbyterians, but the facts presented in this paper have settled that beyond dispute."

The result of the celebration was to establish the following facts:

1. That the old First Church was organized a Presbyterian Church with Rev. H. H. Spalding as pastor or stated supply and with Dr. Marcus Whitman as ruling elder, connected with the Presbytery of Bath, New York, though from its distance from the Presbytery it was conducted on the Congregational plan and was maintained as a mission by the American Board.
2. That out of this church as a nucleus, grew the Nez Perce Mission under Rev. Spalding, and the Presbytery of Idaho, which embraced Eastern Washington, Eastern Oregon, and Northern Idaho.
3. That much of the Congregational work of the same region and especially the founding of Whitman College was the fruit of the life and labors of Rev. Cushing Eells and his wife, who were members of this church.
4. That the Pacific University, Forest Grove, Oregon, was also founded by Rev. Elkanah Walker, another of its members.

REV. THOMAS M. GUNN, D.D.

Extracts from a paper prepared by Dr. William McKay (Indian physician), of Pendleton, Ore., and read by him at this anniversary:

"The Red River Academy was built at Winnipeg by the Hudson Bay Company, and men of the company who could afford it sent their children to that school. Teachers came from England.

Rev. Mr. Jones was the superintendent; the school flourished and many of its graduates are in this country. In connection with this institution was a missionary school in which Indian children were taught to work, to read and to write. Several from this section were sent to it, among whom were Cayouse Halket of the Umatillas, Spokane Garrey of the Spokanes, William Collins of Kotanas, and Ellis and Cayouse Pitt of the Nez Perces.

Cayouse Halket came home on a vacation and spent the winter on the Umatilla River. I think it was in 1831. He taught the



Rev. E. M. Sharp, Rev. T. M. Gunn, Rev. G. F. Whitworth, Rev. G. L. Deffenbaugh,

Of the Committee on Semi-Centennial in 1888. Portrait of Rev. H. H. Spalding, D. D., used at the celebration.

people scriptures, prayers and to sing hymns. He created much interest and all wanted to worship God according to his instructions. Hence it was that the four Indians were sent to St. Louis to search for the Book and the white man's mode for worshipping God.

Rev. Mr. Parker, who had accompanied Dr. M. Whitman to the Green River, continued his journey to the west, after they had decided that the doctor should return east, and he put himself in the hands of a band of Nez Perce Indians. They starved one day and feasted the next and were in constant dread of meeting the

Free Booters of the plains or the Blackfeet Hunters of the Common Buffalo hunting grounds, but he said he was treated with the utmost kindness and consideration, and was received at Lapwai with great demonstrations of singing and feasting. He preached for them a few Sabbaths and reached Walla Walla October 6, 1835. He was kindly received by the Hudson Bay Company agent, Mr. P. C. Pambrun, and this reception excited his warmest thanks. He had a chair to sit on and a table to eat from and food that reminded him of home.

He rested two days and then started for Vancouver, which place he reached October 16. I well remember the circumstance of his arrival. Three of us boys were playing in the Fort in front of the Governor's apartment when we saw a strange looking personage coming in the gate of the Fort with two Indians following with his effects—all strangers. The personage just mentioned had a short military coat on and it was once intended for black cloth, but was now a yellowish-brown; his hat represented a stove-pipe, but at present it looked as though it had passed through an Irish wake—pretty well battered down, and its wearer looked as if he, too, had been battered. He wore a pair of blue goggles and a snarly, uncombed, rusty wig; his face had not been shaved for months. He asked us the way to the Governor's quarters and we told him. This was our first acquaintance with Rev. Samuel Parker—one of the best of men.

Dr. McLoughlin came out and met him, invited him in and told him to take up his residence in the Fort as long as it suited his convenience, an invitation most gratefully accepted. A half of a new house well furnished was assigned him and a horse placed at his command. He remained all winter at the Fort, preached every Sabbath to the officers and employes of the Hudson Bay Company, held Sabbath School and taught the children to sing the old hymns such as "From Greenland's Icy Mountains," "Alas, and did my Savior Die."

"He was an educated gentleman, an interesting conversationalist and respected by all. On April 14, 1836, he started on a journey up the Columbia River to revisit the Walla Walla and Nez Perce countries and spent a few weeks in examining the fields and preaching to the Indians; then he returned to Vancouver, took a steamer to the mouth of the river and then passage aboard the ship Columbia for the Sandwich Islands."

"1836—Dr. Whitman now returned with his wife and the Rev. Mr. and Mrs. Spalding and W. H. Gray. Mrs. Whitman was quite an accession to the Mission in prospect—a great help—she was well qualified for the work, pleasing in manner, a good talker, more than commonly attractive in person, besides being well educated and quite a favorite among the intelligent class.



W. H. Gray.

Came to Oregon with Dr. Marcus Whitman and Dr. H. H. Spalding as Associate Missionary in 1836. In 1837 he returned to New York. Feb. 25th, 1838, he married Miss Mary A. Dix. The same year they returned to Oregon as missionaries and teachers at Dr. Spalding's station at Lapwai.

"Dr. Whitman was well furnished by the A. B. C. F. M. with the necessary material to proceed with his work. They had arrived safely at Green River Rendevous, thence to Fort Hall. The ladies attracted much attention both from the whites and the Indians, being the first white ladies that ever crossed the plains. Preparation had been made at Walla Walla for their suitable reception and every demonstration of joy and respect was manifested on their arrival on September 1. The best apartments

were placed at the service of the ladies, and the table was furnished with luxuries.

"On the third they took passage in a bateau in which Mr. P. C. Pambrun was transporting the furs of the yearly traffic of the Rocky Mountain district down the Columbia River for two hundred miles or more.

"On the 12th, as they rounded a point above Vancouver, they saw two English ships lying at anchor and gaily decorated with flags and at the Fort the Hudson Bay Company's flag was waving. It was a grand sight for the ladies. At the landing there numerous persons and the two chief officers, Dr. John McLoughlin and Sir James Douglas, were in waiting to receive them and greet the ladies and escort them with stately courtesy within the walls of the Fort, and to the quarters prepared for them.

"After a few days of rest the men missionaries acceded to the terms of Dr. McLoughlin and he to their wants and they left in two bateaux loaded with their supplies and manned by seven men in each bateau. The ladies remained at the Fort until their quarters were ready for them. Mrs. Whitman went to work and opened a school and taught singing; she was quite successful and she was much loved by all who became acquainted with her. So also Mrs. Spalding, but she was rather reticent and distant and not so easy to get acquainted with; however, beloved by all who knew her, and both were ardently devoted to their work.

"Mr. W. H. Gray returned and escorted them to their new homes, which had been provided for them, one at Wai-ye-lat-poo, among the Cayuses, and the other at Lapwai, among the Nez Perces, where they accomplished a great missionary work."

We quote in part from a lengthy and able oration delivered on this occasion by Rev. T. M. Boyd:

"We are met today to honor the name of one whose life was a reflection of that of the Master and the fragrance of whose memory is an inspiration and encouragement. The mound of earth around which we are gathered is hallowed ground, hallowed by the memory of one who sealed his lot to the cause of the Master with his life's blood.

"As we stand at this sacred spot we would not suppress the holy emotion springing up in the soul and we would not be unmindful of the lessons here suggested—lessons of courage, of patriotism and of Christian devotion.

"To the student of history there are presented many examples of courage and heroic achievement. He reads of a Caesar subduing the rude tribes of Gaul or of Napoleon marching triumphantly through the states of Europe, but with how much greater satisfaction does he contemplate the courage of the defenders of Christian religion, who midst dangers and death nobly advocate those principles which are for the eternal good of the human race. Marcus Whitman was such a Christian hero.

"He was also an ardent patriot. There is no conflict between religion and patriotism. The true Christian has in him the elements of pure patriotism. His love of country is included in his love to God. It was thus with Whitman. His love for his Master's cause was unquestioned; but this did not quench the flame of patriotism in his heart but caused it to burn the more brightly.

"An opportunity was presented to him of rendering valuable service to his country and it was not neglected. Although there are some who would deprive him of the honor, yet it is, in view of all the facts, rationally considered incontrovertible that the possession by the United States of the Northwest is due to the ardent and unselfish patriotism of Dr. Marcus Whitman. His winter ride across the continent to save this Northwest coast to the United States is one of the most thrilling episodes in the history of our country."

Mr. Boyd closed his address by speaking memoriter the long and beautiful poem, "Whitman's Ride," by Alice W. Rollins.

3. *The Massacre of Marcus Whitman—1847-1897.*

The fiftieth anniversary of the Whitman massacre adds a new interest and luster to the name of this medical missionary, patriotic colonizer, and the first Presbyterian ruling elder on the Pacific Coast—Dr. Marcus Whitman. The resting place, where he fell, so long neglected, is no longer unkept and unremembered. On the thirtieth day of November, 1897, the lonely hill which has silently stood as a sentinel over the sleeping spot on the old mission grounds is being prepared for a fitting monument to that martyred missionary who is now hailed as the hero of the Northwest, and who in the providence of God, and through statesmanship and undaunted courage, contributed so much to the lighting of three bright stars in the constellation of the Union.



**Marble Tomb of Marcus Whitman and Fellow Martyrs at Waiyelatpoo, and
Monument on Nearby Hilltop.**

—From "Life of Whitman," courtesy of The Alice Harriman Co.

The day is a red-letter day in Walla Walla. Stores, school buildings, mills, offices are deserted and business is forgotten. Thousands of the citizens are ready to attend the dedicatory exercises of the monument; but the celebration is more than local; it embraces the Northwest, and excursion trains from the cities and towns of Oregon, Idaho and Washington bring in hundreds of representative and grateful people to participate in the anniversary. We mingle with the great crowd and note the formation of the procession which promptly moves at 9:00 a. m. It is formed of the Walla Walla City and the Fort Walla Walla U. S. A. bands, survivors of the Whitman massacre, Indian war veterans, men of G. A. R., city and county officials, faculty, board of trustees, alumni and students of Whitman College; business men, teachers and scholars of the public schools, and thousands of citizens and visitors. The line of march is down Main to Fourth, and down Fourth to the O. R. and N. depot, where trains await the vast concourse to convey it to Waiyelatpoo, or Whitman Station, six miles to the westward. The distance is soon covered and the procession reforms with the Fourth U. S. Cavalry, Col. C. E. Compton commanding, acting as an escort.

On reaching the old Mission grounds the troops form on three sides of a hollow square with the hill side for the fourth, and on this the great crowd finds a sitely place for resting and for hearing the proceedings of the hour. In the center of the square is a platform and in front of it is the marble tomb beneath which lies the dust of the martyred missionary.

The presiding officer of the day is Rev. S. B. L. Penrose, President of Whitman College. There is music by the Fourth U. S. Cavalry band and prayer of the dedication of the new tomb is offered by Rev. W. S. Holt, D.D., of Portland. The students of the college, and others cover the tomb and graves of the fourteen fallen ones with fragrant flowers. Mrs. Catherine Pringle, a survivor of the massacre, and adopted daughter of Dr. and Mrs. Whitman, is heard with deep interest and emotion as she gives a graphic and pathetic description of the tragedy which she witnessed a half century ago, and the exercises close on the scene of the massacre with a prayer by Rev. T. M. Gunn, D.D.

At 11:30 a. m. the return is made to the city where the memorial exercises are continued in the opera house. After music by the band, prayer by Dr. W. S. Holt, and a brief address by Rev.

N. W. Scudder of Tacoma, President Penrose introduces the orator of the day, Rev. J. R. Wilson, D.D., Principal of the Portland Academy. The oration on the Life and Work of Dr. Marcus Whitman proves to be a masterly and eloquent effort and well worthy the illustrious subject and occasion.

November 30th, 1897, will long be remembered by thousands as a great day in the history of the State of Washington.

On this occasion Prof. Edmond S. Meany, who has been the Professor of History of the University of Washington for many years and who is an acknowledged authority on the History of the Northwest, wrote an article of six columns in a leading paper of Seattle entitled, "In Memory of Marcus Whitman and Narcissa, His Wife." We quote a few lines: "Stranger, tell the Lacedaemonians that we lie here in obedience to their laws." These are the words inscribed on the monument over King Leonidas and his brave three hundred Spartans. I would suggest that there be inscribed on this monument these words:

"Stranger, tell the people of Christ that we lie here in obedience to His commands."

"The lives and deeds of Dr. Marcus Whitman and Narcissa Prentiss Whitman will forever remain a brilliant, impressive, and instructive chapter in the history of America. Humble, frugal, modest, industrious, energetic, patriotic, their lives and deaths were packed with events that will prove a flowing fountain of inspiration so long as man will admire the earnest struggles of true Christian men and women.

"The story of Whitman's famous ride has often been told in prose and in verse. It will be continued to be told as long as we have on earth a nation known as the United States of America. This story has given rise to many wars of words. None denies the fact of the ride, but many seek to rob it of all political purpose, and these praise Whitman for his many good qualities and noble deeds, but they pooh at the idea of his having saved the old Oregon to the Union. I have long since gleaned sufficient evidence on this subject to convince me that the famous ride was made for political, as well as for missionary reasons, and that it did play a very important part in the subsequent negotiations that saved to the Union the three whole states of Washington, Oregon, and Idaho, and parts of Montana and Wyoming. It seemed to me incongruous to ascribe to Whitman all the heroic qualities pos-

sessed by mankind and withhold from him a patriotism of the highest order."

We may add in this connection that the following hackneyed statement recently published, viz.: "The truth is that Dr. Whitman went East not to save Oregon, but to save his own mission," is wide of the truth.

A few testimonies may suffice to refute the false statement.

Rev. Alkanah Walker and wife were commissioned by the A. B. C. F. M. for Oregon and on August 2, 1838, became members of the Columbia Mission at Wai-ye-lat-poo in the Walla Walla valley, which Dr. Whitman and Rev. Henry H. Spalding had established in 1836. Mrs. Walker was a member of it for some years and concerning this visit of the doctor's to the East said:

"Much was said about that time about the Methodist missionaries coming here, and leaving their legitimate missionary calling to make money and for other purposes, and some disgrace was brought to the missionary cause. Mr. Walker and associates felt that Dr. Whitman in leaving missionary work, and going on this business, was likely also to bring disgrace upon the cause, and were so afraid of it that for a long time they would hardly mention that object of Dr. Whitman's journey publicly. I remember plainly that Mr. Walker often prayed, after Dr. Whitman had gone, that if it was right for him to go on this business, he might be preserved, but if not that his way might be hedged up. When the statement first began to be made publicly of this *political object* of Dr. Whitman's journey east, we were then afraid that disgrace would be brought on our mission. Dr. Whitman went east in 1842, mainly to save the country from falling into the hands of England, as he believed there was great danger of it. One expression he wrote I well remember. It was as follows, "This country will be settled by the whites. It belongs to the Americans. It is a great and rich country. What a country it would be for the Yankees? Why not tell them of it?" He was determined to go east on this business, even if he had to leave the mission to do so.

In 1877 the Synod's historian became well acquainted with Rev. Cushing Eells, who was a co-laborer of Dr. Whitman in 1838, and he has spoken to him a number of times concerning the doctor's famous trans-continental ride.

"Father Eells," as he was familiarly called, has given the

following testimony: "In September, 1842, a letter written by Dr. Whitman and addressed to Rev. E. Walker and C. Eells calling a meeting of the Oregon Mission of the American Board of Commissioners for Foreign Missions at Waiyelatpoo. The object of the said meeting, as the letter stated, was to approve of a purpose formed by Dr. Whitman, that he go east on behalf of Oregon as related to the United States. In the judgment of Mr. Walker and myself that object was foreign to our assigned work. With troubled thoughts we anticipated the proposed meeting. . . . On Monday, A. M., we arrived at Waiyelatpoo, and met the two resident families of Messrs. Whitman and Gray. Rev. H. H. Spalding was there. All the male members of the mission were thus together. In the discussion the opinion of Mr. Walker and myself remained unchanged. The purpose of Dr. Whitman was fixed. In his estimation the saving of Oregon to the United States was of paramount importance, and he would make the attempt to do so, even if he had to withdraw from the mission in order to accomplish his purpose. In reply to considerations intended to hold Dr. Whitman to his assigned work, he said: "I am not expatriated by becoming a missionary. The idea of his withdrawal could not be entertained, therefore to retain him in the mission a vote to approve of his making the perilous endeavor prevailed."

It has been published by some that when Dr. Whitman did go to Washington he accomplished nothing.

Rev. H. H. Spalding, who came west with the doctor in 1836, said of this subject: "The doctor pushed on to Washington, and immediately sought an interview with Secretary Webster—both being from the same state—and stated to him the object of his crossing the mountains, and laid before him the great importance of Oregon to the United States. But Mr. Webster lay too near Cape Cod to see things in the same light with his fellow statesman, who had transferred his worldly interests to the Pacific Coast. He awarded sincerity to the missionary, but could not admit for a moment that the short residence of six years could give the doctor the knowledge of the country possessed by Governor Simpson, who had almost grown up in the country, and had traveled every part of it, and represents it as one unbroken waste of sand deserts and impassable mountains, fit only for the beaver, the gray bear and the savage.

"The doctor next sought through Senator Linn an interview

WHITMAN PLEADING FOR OREGON BEFORE PRESIDENT TYLER AND SECRETARY WEBSTER.

—From "How Marcus Whitman Saved Oregon," courtesy of Star Publishing Co., Chicago.



with President Tyler, who at once appreciated his solicitude, and his timely representations of Oregon, and especially his disinterested though hazardous undertaking to cross the Rocky Mountains in winter to take back a caravan of wagons. He said that although the doctor's representations of the character of the country, and the possibility of reaching it by wagon route, were in direct contradiction to those of Governor Simpson, his frozen limbs were a sufficient proof of his sincerity, and his missionary character was a sufficient guaranty for his honesty, and he would therefore as president rest upon these and act accordingly; would detail Fremont with a military force to escort the doctor's caravan through the mountains; and no more action should be had toward trading off Oregon till he could hear the results of the expedition. If the doctor could establish a wagon road through the mountains to the Columbia River, pronounced impassable by Governor Simpson and Ashburton, he would use his influence to hold on to Oregon. The great desire of the doctor's American soul, Christian withal, that is, the pledge of the president that the swapping of Oregon with England for a cod fishery should stop for the present, was attained, although at the risk of life, and through great suffering, and unsolicited and without the promise or expectation of a dollar's reward from any source. And now, God giving him life and strength, he would do the rest, that is, connect the Missouri and Columbia Rivers with a wagon track so deep and plain that neither national envy nor sectional fanaticism should ever blot it out."

Judge J. Otis had an interview with Dr. Whitman in Buffalo, New York, in the spring of 1843, and after telling of that interview said: "The President and the Cabinet were called together and Dr. Whitman spent an evening with them answering their questions and giving them his views as to the importance of Oregon and the steps that needed to be taken in order to secure it for this country."

In a letter written by the doctor a short time before his death to the Mission Board are these words: "I often reflect upon the fact that you told me that you were sorry that I came East. It did not then nor has it since altered my opinion in the matter. American interests acquired in the country which the success of the immigration in 1843 alone did and could have secured, have become the foundation of the late treaty between England and

the United States in regard to Oregon. It demonstrates what I did in making my way to the States in the winter of 1842-3, after the third of October. Anyone can see as American interests are now acquired have had more to do in securing the treaty than our original rights. From 1835 till now it has been apparent that there was a choice of only two things: 1. The increase of British interests to the exclusion of all other rights in the country; or 2. The establishment of American interests by citizens (on the ground)."

Numerous and most creditable witnesses testify to the same effect concerning these historic facts.

Many monuments have been erected in honor of Dr. Whitman and that of Whitman College, Walla Walla, is not the least of these.



Whitman Memorial Building, Whitman College, Walla Walla, Wash.

The last memorial was that presented to the Alaska-Yukon-Pacific Exposition on the grounds of the Exposition by the Commercial Club of Walla Walla on September 23, 1909.

It is a stucco statue nine feet in height, of Marcus Whitman and the wagon wheel, modeled from the famous statue on the Presbyterian Witherspoon Building in Philadelphia.

The principal orators of the occasion were President Penrose of Whitman College, Judge Thomas Burke of Seattle, and Governor Hay of Olympia.

They paid the highest tributes of honor, bravery, Christian zeal, and patriotism, and in the light of history pronounced Dr. Marcus Whitman the saver of the Oregon country.

On the front of the pedestal these words were inscribed, "Dr. Marcus Whitman, Missionary, Patriot, Pioneer." On one side the following words, "Killed by Indians near the site of Walla Walla, November 29, 1847," and on the other side, "His courage saved the Oregon country to the United States." The ceremonies in connection with the unveiling of this monument were attended by a large and deeply interested audience.

4. *The First Presbyterian Church of Olympia—1854-1904.*

This anniversary was celebrated in a befitting manner in November, 1904, and an historical sketch of this historic organization was published. In addition to the statements of history the sketch also contains excellent half-tones of the old cooper shop in which the church was organized more than fifty-four years ago, of its founder and pastors, its first church building, some of its early elders, the members of its present session, and its Board of Trustees.

In this sketch we read as follows: "Fifty years have wrought their changes. The few scattering homes that constituted the seat of government for the Territory of Washington have given place to a beautiful city, the Capitol of a great State with its massive legislative halls, splendid churches, and fine school houses."

"The stalwarts of that day, the blazers of the pathway of civilization have nearly all fallen asleep but their work remains. The little beginnings of that November Sabbath, fifty years ago, have been owned and blessed of God. Many have gone out into the world strengthened for their life work by the words of the devoted pastor or faithful Sabbath School teacher. The church has never been in a better condition for the service of the blessed Master than today."

5. *The Presbytery of Puget Sound—1858-1908.*

This anniversary was held in the White River Presbyterian Church at Auburn on Wednesday evening, September 16, 1908, when the Presbytery was holding its stated fall meeting. The Presbytery's Historical Committee made the arrangements. Rev. J.



Fiftieth Anniversary of the Presbytery of Puget Sound.
At White River Church, Auburn, September, 1908. (Partial group.)

M. Wilson, D.D., of Seattle, was the presiding officer, and after devotional exercises he gave a brief address which was appropriate to the occasion. F. H. Whitworth, an elder in the First Presbyterian Church of Seattle, gave an interesting paper on, "Historical Reminiscences of the Presbytery and the Puget Sound Country." He had lived within the bounds of the Presbytery during its half century of existence and could speak from experience and observation. Additional interest was created by numerous pictures of early scenes, churches and ministers being thrown on the canvas by the stereopticon, by Rev. W. C. Gunn, who had gathered the views for this occasion, with the assistance of the venerable historian, Ezra Meeker, and others. Rev. Mark A. Matthews, D. D., delivered an able, eloquent and characteristic address on the Puget Sound Presbytery of the Present and Future.

The entire proceedings were highly enjoyed by large audiences.

At a meeting of the Synod of Washington held in Ellensburg, Wash., October 1-4, 1908, the following memorial was presented by the Committee on Bills and Overtures:

Paper No. 3 is a memorial from the Presbytery of Puget Sound, asking permission to change the name of the Presbytery from "Presbytery of Puget Sound" to "Presbytery of Seattle." We recommend favorable action. Adopted.

The principal reason for this action was the fact that the boundaries of three different Presbyteries were contiguous to the inland sea of Puget Sound and covered much of the territory formerly occupied by the old Presbytery of that name. Another reason was that the city of Seattle comprised a large number of the churches within the bounds of the Presbytery.

Thus after a *half a century* of service the old name of the Presbytery of Puget Sound was relinquished.

CHAPTER XIV.

ALASKA AND THE PRESBYTERIES OF ALASKA AND YUKON

In the following review of our work in Alaska, the narrative of earlier events is taken directly from "An Official Sketch of the Rise and Progress of the Presbyterian Church in Alaska, from 1877 to 1884, Adopted by the Presbytery of Alaska, in Session at Sitka, Alaska, September 15th, 1884," a printed record to which Rev. Sheldon Jackson appended the following note:

Every member of the Presbytery of Alaska, except Rev. John G. Brady, was present at the meeting. Upon his return to Sitka Mr. Brady, having read the historical statement, wrote a letter to the stated clerk expressing his approval, and stating that, had he been present, he would have voted for its adoption.

The report, before it was given to the Presbytery, was submitted to Mrs. A. R. McFarland, and her suggestions and corrections were embodied into it. It is thus the joint action of all the pioneers in the Alaska Mission work, and at a time when the work was still fresh in their memories.

—*Stated Clerk.*

The facts of later date have been gathered from the Stated Clerks, Rev. L. F. Jones and Rev. J. H. Condit, from Rev. S. Hall Young, D. D., and other present and former missionaries, including Dr. Jackson, who but a few weeks before his death, supplied, as material for this history, church and government pamphlets from his own pen, and a number of illustrations.

On the 18th of October, 1867, Alaska was formally surrendered by Russia to the United States, and the call of God's providence came to the American churches to enter in and possess the land for Christ.

The response to that call was very slow, and for the first ten years only a few spasmodic efforts were made by individuals either to commence the work or arouse public sentiment to its claim.

Among others, the Rev. E. D. Saunders, D. D., of the Board of Domestic Missions of the Presbyterian Church (O. S.), soon after the purchase, offered a resolution in that Board, that they send a missionary to Alaska.

About the same time a similar proposition was discussed by the Committee of Home Missions of the Presbyterian Church (N. S.)

At different times from 1867 to 1877 the Rev. George H. Atkinson, D. D., Superintendent of the Congregational Missions in the Northwest, urged the Mission Board of his denomination to undertake the work.

Major General O. O. Howard, U. S. A., in command of the Military Department covering Alaska, again and again pressed the religious needs of that section upon the attention of the country through religious newspapers.

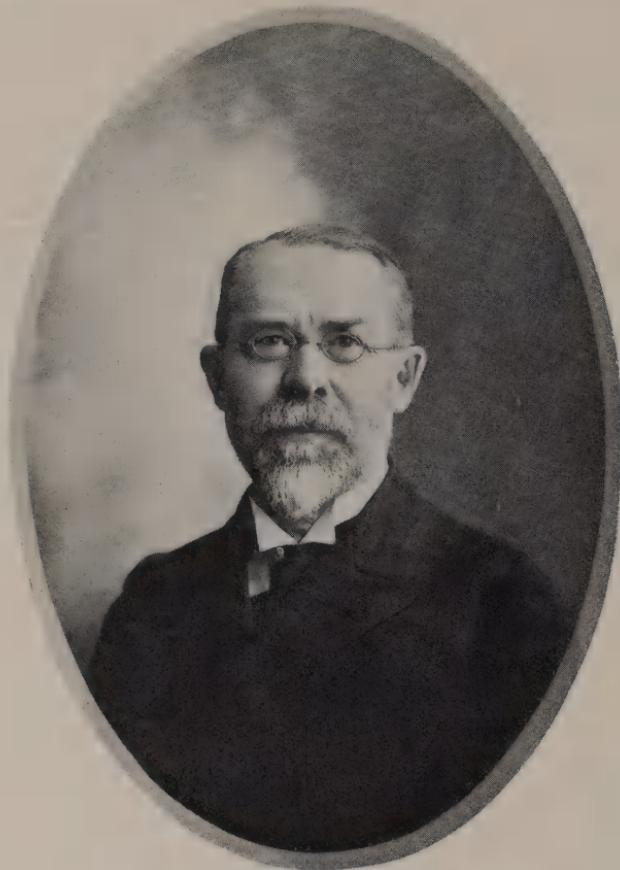
Mr. Vincent Colyer, Secretary of the Board of Indian Commissioners, made a special visit to Alaska in 1869, and upon his return sought to awaken the public interest. He so far succeeded that Congress, in its session of 1870 and 1871, appropriated \$50,000 for education in Alaska. But no one was found to administer the fund, and it was not used.

During 1875 and 1876 Rev. Thomas Crosby, of the Wesleyan Church of Canada, stationed at Port Simpson, B. C., was in active correspondence with the Board of Missions of his own church, with the missionary society of the Methodist Episcopal Church of the United States, and with one of the Presbyterian Churches of Canada, pleading with them to secure missionaries for Alaska.

In 1877 Rev. A. L. Lindsley, D. D., was in correspondence with the Presbyterian Board of Foreign Missions with reference to their undertaking the work.

In the spring of that year, through Major General Howard, U. S. A., he secured the position of paymaster's clerk in the U. S. army for Mr. John C. Mallory (who was passing through Portland in search of health and a position), and had him sent North to ascertain and report the condition of affairs. Mr. Mallory was, however, so far gone with consumption that he was confined to his bed much of the three or four weeks that he was at Fort Wrangell.

Christian women, wives of officers of the army, government officials and civilians, stationed in Alaska, were continually writing their friends concerning the need of missionaries. Some of them during their stay at Sitka carried on a day and Sabbath school.



REV. SHELDON JACKSON, D. D., LL. D.

Missionary to Alaska, 1877-1908.

United States General Agent of Education in Alaska, 1885-1908.

United States Agent in Introduction of Reindeer into Alaska from Lapland, 1891.

Moderator of the General Assembly in 1897.

Born, Minaville, N. Y., 1834; died, Asheville, N. C., May 2, 1909. Union Col., N. Y., B. A., '55, D. D., '97; Han. C., Ind., D. D., '74; Rich. C., O., LL. D., '97; Prin. T. S., '58; Lic. '57, Ord. '58, Pby. Albany; Missy. to Choctaws, '58-9; H. M. LaCrescent, Minn., '59-'64; P. Rochester, Minn., '64-69; Supt. Bd. H. M. Western Territories, '69-70; Wyo., Col., N. M., Ariz., Utah and Mont., '70-82; Business Mgr. H. Missionary, N. Y. City, '82-84.

But these appeals to the mission boards were in vain, and the efforts of individuals were short-lived and finally abandoned.

No permanent missions were established or adequate provision made until Rev. Sheldon Jackson, D. D., entered the field in 1877.

He had for nineteen years been engaged in pioneer mission work west of the Mississippi River and in the Rocky Mountain Territories, from British America to Old Mexico. During the latter portion of that time his thoughts often went out towards Alaska. In the winter of 1875, and again in 1876, he wrote to the Board of Home Missions of the Presbyterian Church, urging the commencement of a mission in Alaska.

While his sympathies were growing, events were transpiring in Alaska itself that were destined to quicken those sympathies into action.

In the spring of 1876 Clah (Philip McKay), Sugah-na-te (his brother), Ta-li-k, John Ryan, Lewis Ween, Andrew Moss, Peter Pollard, George Pemberton, and James Ross, Tsimshian Indians, went from Port Simpson to Fort Wrangell to obtain work. They secured a contract to cut wood for the government.

On Sabbath, as was their custom, they met together for worship.

They found a protector and warm personal friend in Capt. S. P. Jocelyn, of the 21st U. S. Infantry, who was then in command at that station.

In September of that year Rev. Thomas Crosby visited Fort Wrangell, and encouraged Clah to remain during the winter, teaching and preaching as he had opportunity. About \$100 in money and blankets were subscribed by the natives towards a church building. During the winter there was so much religious interest and such a marked change in the lives of some of the natives that Mr. J. S. Brown, connected with the military, wrote a letter to Maj. Gen. Howard, asking that some church might be persuaded to send a missionary to Fort Wrangell.

This letter was placed in Dr. Jackson's hands at the General Assembly of 1877 at Chicago.

He immediately published it in the Chicago *Daily Tribune*, and soon after in the leading Presbyterian newspapers of the country. The original letter he forwarded to the Board of Home Missions, with the urgent request that they send a missionary to Alaska. The Board responded favorably, and at its first meeting



PIONEER PRESBYTERIAN MISSIONARIES IN ALASKA

1, Mrs. A. R. McFarland, 1877-98; 2, J. G. Brady, 1878-1906; 3, S. H. Young, D. D., 1878-88, 1897-19—; 4, A. E. Austin, 1879-98; 5, E. S. Willard, 1881-94; 6, Mrs. Willard, 1881-94; 7, J. L. Gould, 1882-19—; 8, J. F. McFarland,* 1882-93; 9, Wm. A. Kelly, 1886-19—; 10, S. A. Saxman,* 1886-87; 11, L. F. Jones, 1892-19—; 12, Miss Esther Gibson, 1894-19—; 13, V. C. Gambell,* 1894-98; 14, J. H. Condit, 1896-19—; 15, H. R. Marsh, 1897-19—; 16, S. R. Spriggs, 1899-19—; 17, E. O. Campbell, 1899-19—; 18, J. W. Kirk, 1899-1906; 19, P. McKay* (Clah), native; 20, Rev. Edward Marsden (native).

*Deceased.

*From THE LIFE OF SHELDON JACKSON
By Prof. Robert Laird Stewart
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after the reception of the letter appointed, early in June, the Rev. Francis H. Robinson as missionary to Alaska. But before the commission reached him he had accepted an invitation to a church in California. At the close of the General Assembly Dr. Jackson was sent by the secretaries of the Board of Home Missions on a special mission through Idaho, Eastern Oregon, and Eastern Washington Territory. Arriving at Walla Walla, he found the whole region agitated by the outbreak of Chief Joseph's band of Nez Perces, and on that account mission work was impossible. This enabled him to extend his mission trip to Alaska.

At Portland he found awaiting his arrival Mrs. A. R. McFarland, who had been in former years, with her husband, associated with him in mission work in New Mexico.

Mrs. McFarland applied to Dr. Jackson for some mission work, and expressed a willingness to accompany him to Alaska. Mr. Mallory having returned with good accounts of an open door at Fort Wrangell, it was arranged between them that she should accompany him to Alaska and remain at Fort Wrangell as teacher.

At noon on the 10th of August, 1877, Dr. Jackson and Mrs. McFarland reached Fort Wrangell and commenced Presbyterian missions in Alaska.

Leaving Mrs. McFarland in charge of the missions, with Clah as her assistant and Mrs. Sarah Dickinson as interpreter, Dr. Jackson returned to the East to arouse the church and secure missionaries and money.

To secure the money he published a lengthy series of articles on Alaska in the Presbyterian newspapers and made public addresses in nearly all the leading cities of the country. His public addresses in cities and villages, at General Assemblies, Synods, and Presbyteries, at missionary and educational conventions, from October, 1877, to June, 1884, numbered over nine hundred.

These articles and addresses, together with the deeply interesting letters of Mrs. McFarland in the *Rocky Mountain Presbyterian*, resulted in securing, between October, 1877, and December, 1879, special funds aggregating over \$12,000, which enabled the Board of Home Missions to erect the buildings for the McFarland Home at Fort Wrangell, and largely pay the salaries of the missionaries without drawing upon their general mission funds.

The addresses, together with personal letters, also enabled Dr. Jackson to raise the funds by which he erected, in 1881, the mission buildings at Haines and Boyd, at an expense of about \$1,500 each; the Boys' Dormitory at Sitka, in 1882, at an expense of about \$7,900, and the Central Mission building at Sitka, in 1884, at an expense of about \$10,000.

They also created so much public interest that he was able to go to Congress and secure, in the spring of 1884, \$15,000 for industrial schools, and \$25,000 for general education in, as well as to greatly assist in securing a government for, the District of Alaska.



MRS. A. R. MCFARLAND

Fort Wrangell.

To return to Fort Wrangell. Mrs. McFarland, upon the departure of Dr. Jackson, set herself with rare consecration and wisdom to the organization of the Mission.

On the 28th of August she opened school with about 30 pupils. On the 1st of October she opened a sewing school for women and girls, in which moral and religious instruction were judiciously combined with sewing lessons.

On the 15th of October Clah, her assistant and preacher, had a hemorrhage of the lungs, and was never again able to take part in the public services of the sanctuary. On the 28th of December

he fell asleep in Jesus, and loving hands bore his body to Port Simpson, where it rests in the Mission Cemetery.

On February 3d, 1878, at a convention held by the natives, Mrs. McFarland was elected the presiding officer. This convention resulted in the appointment of a native police force that rendered valuable service in preserving order.

Early in her work Mrs. McFarland felt the need of a building into which she could gather the girls in danger of being sold by their own parents, or enticed and ruined by the more vicious element among the whites.



WRANGELL, ALASKA, 1880

Presbyterian Manse and Church
(Stikine Tribe)

The McFarland Home
—From Dr. Jackson.

The conviction so grew upon her that her letters were full of it, and she never ceased to press it until the Home was established October 12th, 1878, in the building formerly used as a military hospital. The school was named by admiring friends "The McFarland Home."

To secure a suitable building for the new Home, Dr. Jackson and Mrs. Julia McNair Wright wrote a series of articles to the newspapers, asking from Christian people a Christmas gift for the building. The gifts flowed in, and the Home was erected in 1879 and 1880.

On March 15th, 1878, Rev. John G. Brady arrived at Fort Wrangell, and on the 24th of the same month celebrated the first Christian marriage among the Alaskans. He remained a month at Wrangell, then passed on to establish the mission at Sitka.

On the 8th of August, 1878, Rev. S. Hall Young arrived and took charge of the work at Fort Wrangell with earnestness and vigor.

On the 23d of June, 1879, Rev. W. H. R. Corlies and family reached Fort Wrangell as independent missionaries to Alaska, and for about three years remained at Wrangell, acting as medical missionary and general assistant at that station. In June, 1882, he opened an independent mission among the Takoo.



Dr. Jackson's 500 Mile Canoe Trip, Extending the Southeastern Alaska Missions, 1879.—From Dr. Jackson.

On July 14th, 1879, Miss Maggie J. Dunbar arrived as principal teacher at Fort Wrangell.

A notable event in the history of the mission was the visit in July and August, 1879, of Rev. Henry Kendall, D. D., Senior Secretary of the Board of Home Missions, and his wife, Rev. Sheldon Jackson, D. D., and wife, and Rev. A. L. Lindsley, D. D., and wife.

The presence of the visiting ministers made it a suitable time to organize the Christian natives into a church. Consequently, on August 3d, 1879, a church of eighteen native and five white communicants was organized by Rev. S. Hall Young, the mission-

ary, assisted by Rev. Messrs. Kendall, Jackson, Lindsley, and Corlies.

October 5th the congregation occupied for the first time their new church building, towards the erection of which about \$500 had been raised by Rev. A. L. Lindsley, D. D., from friends in Portland.

The year 1880 opened with the mission in mourning at the loss of Toy-a-att and Moses, two of the leading Christian natives, who were shot dead in troubles which arose from the introduction of Hoochinoo into their village by members of another tribe.



WRANGELL AND THE NARROWS SOUTHWARD

Presbyterian Church

—From H. M. Monthly.

On the 8th of August, 1880, the McFarland Home entered their new building with religious services, an appropriate address being delivered by Rev. S. Hall Young.

In October, 1881, Mrs. S. Hall Young published in "Presbyterian Home Missions" an appeal for funds for a hospital.

On March 13th, 1882, Rev. John W. McFarland joined the station as medical missionary and teacher of the boys' department of the day school.

On Setember 11th, 1882, Miss Kate A. Rankin reached Fort Wrangell, as assistant to Mrs. A. R. McFarland.

February 9th, 1883, the McFarland Home building was burned to the ground, and the school returned to the old military hospital.

In September, 1884, Mrs. A. R. McFarland and her school were removed to Sitka.

The early history of this mission, with its trials and triumphs, hopes and fears, is fully portrayed in the letters of Mrs. A. R. McFarland and Rev. S. Hall Young, published in "Jackson's Alaska and Missions on the North Pacific Coast."

In 1888 Rev. S. Hall Young was succeeded by Rev. Allan McKay, and in 1892 he in turn was followed by Rev. Clarence Thwing.

In 1898 a separate church was established for the incoming white population. In 1899 Rev. Harry P. Corser succeeded Dr. Thwing in both churches. Later Rev. B. F. Miller supplied the old church, and at present Rev. James S. Clark has charge of both churches.

Sitka.

April 11th, 1878, Rev. John G. Brady and Miss Fannie Kellogg reached Sitka and opened the Presbyterian mission. The following December Miss Kellogg was married to Rev. S. Hall Young, and removed to Fort Wrangell. The school she had opened was discontinued.

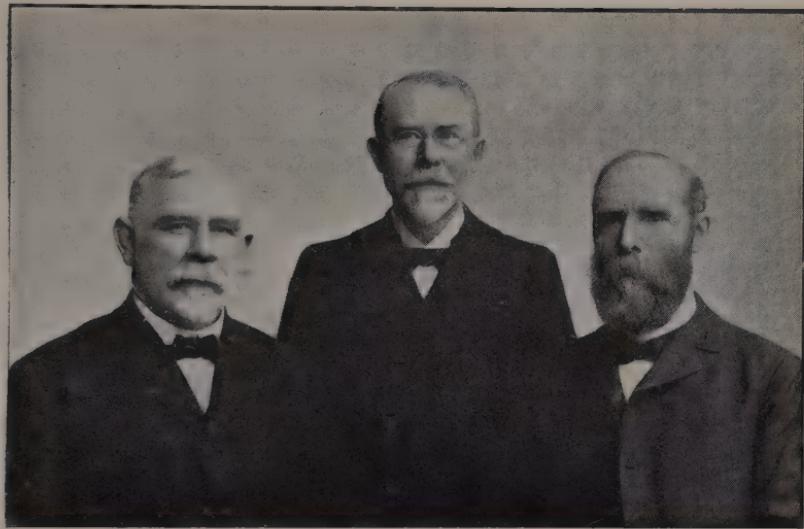
On the 25th of March, 1880, Miss Olinda A. Austin reached Sitka, and opened school April 5th, in one of the rooms of the guard house, with 103 pupils present.

In July the school was removed to the old hospital building, which had been kindly cleaned for the purpose by Commander Beardslee, U. S. N.

In November a few boys applied for permission to live at the school, and an industrial boarding department was established, being greatly assisted by Commander Henry Glass, U. S. N.

The school was afterwards named by the missionaries "The Sheldon Jackson Institute."

May, 1880, the Rev. John G. Brady having resigned his connection with the mission, the Rev. G. W. Lyon and wife arrived, remaining one year.



Honorable J. G. Brady

Governor of Alaska

Sheldon Jackson, D. D.

U. S. General Agent of Education
for Alaska

Prof. W. A. Kelly

Superintendent of Education
Southern Alaska

THREE NOTABLE MEN IN THE UPLIFT OF ALASKA

Photo taken at Washington, D. C., Feb., 1905



SITKA—Presbyterian Church and Governor's Office, in 1898, Before Removal of the Capital to Juneau

—H. M. Monthly

March 25th, 1881, Mr. Alonzo E. Austin, and November 22d, Mrs. A. E. Austin, were commissioned for the Sitka school.

On the 24th of January, 1882, the old hospital building burned to the ground, and on the 12th of September Dr. Jackson commenced a new building, on ground presented the mission by Rev. John G. Brady. The new mission building was occupied the following winter.

In the summer of 1882 Mr. Walter B. Styles and wife were transferred from the Hoonyah mission to Sitka.



Girls of the Sitka Presbyterian Training School, 1896

In December, 1882, a girls' department was added to the "Sheldon Jackson Institute."

During the winter and spring of 1884, through the blessing of the Holy Spirit on the earnest labors of Mr. Austin and family, a precious revival occurred, in which some fifty were brought to Christ—among them being nearly all the older pupils in the boarding department of the school.

The same spring Dr. Jackson secured from Congress an appropriation of \$15,000 for the enlargement of the industrial department of the Sitka school.

On the 12th of August, 1884, the Sitka mission was reinforced by the arrival of Dr. and Mrs. Sheldon Jackson and Miss Margaret Dauphin.

The erection of a laundry and bakery, 25x35 feet in size, and of a central building, 130x50 feet, was commenced.

September 7th, 1884, the First Presbyterian Church of Sitka was organized by Dr. Jackson, assisted by Rev. E. S. Willard and Mr. Alonzo E. Austin, with forty-four native and five white communicants. Mr. Alonzo E. Austin was elected and ordained Ruling Elder.

September 14th, 1884, the boarding school for girls at Fort



G. J. Beck B. K. Wilbur, M. D.
Thlinget Cadets, Sitka Presbyterian Training School, 1896

Wrangell, having been transferred by the Board of Home Missions from there to Sitka, Mrs. A. R. McFarland arrived with twenty-four girls.

In the spring of 1885, Dr. Jackson having been made United States General Agent of Education in Alaska, Professor A. J. Davis of Pennsylvania was appointed superintendent of the school. Family matters requiring his return East, he was succeeded by Mr. Wm. A. Kelly.

As the school grew the boys' and girls' hospital wards, two industrial buildings, church, library and museum, eight model cottages and other buildings were erected.



Native Thlinget House of the Old Communal Type, with One Room and Central Hearth for Several Families

—From Dr. Jackson

In 1898 Rev. Alonzo E. Austin, the veteran missionary, with his devoted wife, left for the States to spend his declining years near his children. He was succeeded by Rev. M. D. McClelland, followed by Rev. W. S. Bannerman, who continued in the work until 1897 with the assistance of Mrs. Matilda K. Paul (native), interpreter.



Model Homes of Native Thlinget People that have Grown up in the Presbyterian Mission, Sitka, Alaska

—Dr. Jackson



Presbyterian Industrial Training School, Sitka, Alaska, 1904. Wm. A. Kelley, Superintendent

—From Dr. Jackson

In addition to the Training School, the Greek and Papal churches each have a school and the Government two schools in Sitka. But of all the schools in Sitka, the Presbyterian Training School is the "City of Refuge" for those fleeing from death—the "House of Hope" to those sitting in the habitations of cruelty—the "House of Help" to the starving, homeless, friendless waif. And, all along the coast, if children are to be sold into slavery, or are in danger of being tortured to death as a witch, or forced into a life of sin, they know that, if they can escape and reach the Presbyterian Mission School at Sitka, they are safe.

The school is doing a great work—a work much greater than the denomination realizes. But it needs more teachers and more funds, and new buildings to replace the old which show the marks of time and are inadequate for the present demands. A plant of splendid new buildings is now projected, and our aggressive missionary church will surely not lose her former zeal, but promptly provide means for the greater Sitka Training School of the future.

Killisnoo (Hoochinoo Tribe).

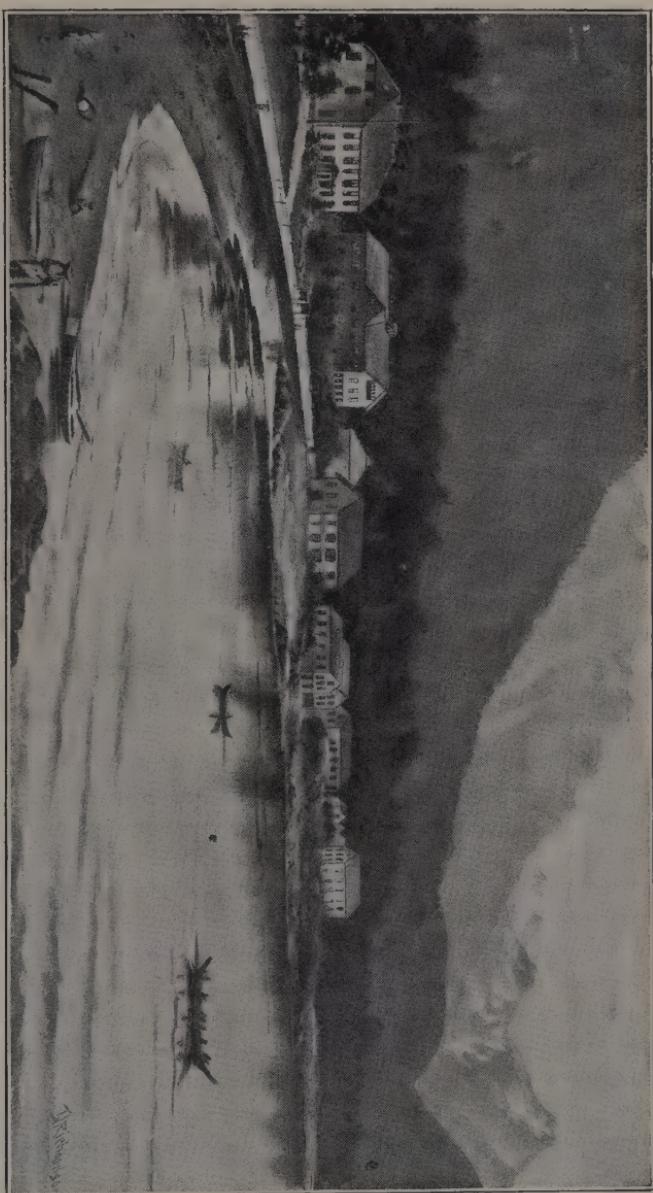
This native village, 75 miles from Sitka, has had a public school, taught by our missionaries, since 1886. A large number of conversions resulted from an evangelistic visit from Rev. Mr. Bannerman, of Sitka, with a party of native Christians, in 1901 and '02.

Haines.

Almost from the first commencement of the work in Alaska a mission to the Chilcats was in contemplation. In the fall of 1879, Rev. S. Hall Young visited one of their lower villages, and in 1880 visited all of them. Upon his return he recommended the establishment of a mission among them.

In the winter of 1879 and '80, Dr. Jackson raised from personal friends over \$500 towards the establishment of a mission at Kadiak.

The needs of the Chilcat mission became so pressing that in 1880 he paid the money to the Board of Home Missions for the commencement of work among the Chilcats. And in August,



PRESBYTERIAN MISSION AND INDUSTRIAL TRAINING SCHOOL, SITKA.
Boys' Building. Girls' Building. Museum. Church. Industrial Buildings. Manse. Cottages. Hospital.
Mt. of the Cross.

*From THE LIFE OF SHELDON JACKSON
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1880, Mrs. Sarah Dickinson was selected by Mr. Young and commissioned by the Board of Missions as teacher among the Chilcats.

The mission, however, was not permanently located until July 20th, 1881, when Rev. Eugene S. Willard and family arrived at Portage Bay and commenced work. He was accompanied by Dr Jackson and Rev. W. H. R. Corlies. A site was selected and a mission house erected by Dr. Jackson. The station was named Haines, after the secretary of the Woman's Executive Committee of Home Missions.



**Rev. Allen F. McLean,
Haines, Alaska**

February 4th, 1882, Dr. Jackson secured from the General Post Office Department, Washington, D. C., the establishment of a post office at Haines. The carrying of mail commenced with July, 1883.

In the summer of 1882 Miss Bessie L. Matthews was added to the mission force.

During 1883 an industrial department was added to the mission at Haines, and in 1884 a commodious log house was erected by Mr. Willard from funds contributed by their friends in response to the appeals of Mrs. Willard.

Rev. Mr. Willard had charge of all the Chilcat and Chilcoot villages, and endured with his family many hardships and privations.

A complete history of their work from 1881 to 1884 may be found in the volume entitled "Life in Alaska," by Mrs. Willard.

In 1885 Mr. Willard and family returned East to regain health, and the mission was served in 1887-8 by Mr. and Mrs. F. F. White; and by Rev. W. W. Warne, beginning in 1891. In 1893 the converts asked to be organized into a church.

The rush of miners to the gold diggings of the Klondike in 1897-8 caused the establishment of an American village at Haines. Later workers are Mr. A. R. Mackintosh, lay missionary; Rev. Norman B. Harrison, and since 1906, Rev. Allen F. McLean.

Willard, or Klukwan.

This village was visited by Rev. S. Hall Young in 1880, and by Rev. Sheldon Jackson and Rev. Eugene S. Willard in July, 1881, at which time Mr. Willard commenced regular work among its inhabitants.

In 1882 Louis and Tillie Paul, native converts, kept a school and erected a mission building.

Boyd, or Hoonah.

In June, 1878, Rev. John G. Brady, missionary at Sitka, made a missionary trip to the Hoonyah villages, and called the attention of the Board of Missions to the desirability of establishing a mission among them.

In October, 1879, Rev. S. Hall Young visited the principal Hoonyah village and recommended it as a mission station.

The mission was established by Dr. Jackson August 5th, 1881, and named Boyd, after the treasurer of the Woman's Executive Committee of Home Missions.

He left lumber and carpenters for the erection of a house, and placed Mr. and Mrs. Walter B. Styles in charge of the station. They opened school November 7th with sixty pupils. The following December they were commissioned by the Board of Home Missions. In 1882 they were transferred to Sitka, and the station remained vacant until the fall of 1883, when Mr. James E. Chapman was commissioned as teacher for six months.

In the summer of 1884 Rev. and Mrs. J. W. McFarland were transferred from Fort Wrangell to Boyd.

After the sudden illness and death of Mr. McFarland, Mrs. McFarland remained in charge of the school. Later workers are Rev. Alvin C. Austin and family, Rev. W. M. Carle and family, Rev. and Mrs. H. R. Marsh in 1904-5, and Rev. A. J. Whipkey, who came from Council in 1908, and is now, with his bride, taking charge of the church and school. During the past sum-



Rev. and Mrs. A. J. Whipkey, Hoonah



Hoonah Church and School

mer, while visiting on Puget Sound, they received equipment for a launch with which to follow the natives in their summer migrations.

Jackson, or Howkan.

During April, 1880, Rev. S. Hall Young and Rev. G. W. Lyon made a canoe trip around the Prince of Wales archipelago, visiting and preaching in the Hydah villages. The mission, however,



A Hydah Native Christian Family

—From Mrs. J. V. McCullough

was not established until August 22d, 1881, when Dr. Jackson, accompanied by Rev. W. H. R. Corlies and Mr. James E. Chapman, visited the villages and located the station at Howkan.

Mr. Chapman was placed in charge and named the station Jackson. Mr. Chapman opened the school September 12th.

February 4th, 1882, the new station was created a post office. In May, 1882, Rev. J. Loomis Gould arrived and took charge of the mission, and was soon after joined by his family.

September 10th, 1882, Miss Clara A. Gould arrived as teacher, and a small saw mill, purchased with funds raised by Mrs. James M. Ham and Dr. Jackson, was landed.

July, 1883, the first regular mail service was commenced by canoe from Jackson to Wrangell.

The same season Rev. R. W. Hill and Mr. W. Donald McLeod reached Jackson and commenced the erection of the saw mill.

In 1885, the mission day school was changed into a public school, Miss Gould continuing as teacher. In 1886 Mrs. A. R. McFarland removed from Sitka and established a home for girls,

with Miss C. Baker as assistant. Mr. Gould gathered around him a native church of fifty-four communicants.

A few years ago, under the pressure of debt by the Mission Board, the "Home" of the mission was discontinued. Such of the girls as desired a religious or a training home were transferred to the Sitka School. The public school was continued in charge of Miss C. Baker as teacher.

In 1900, Rev. Mr. Gould resigned and Rev. D. R. Montgomery



Presbyterian Church, Jackson (Howkan), Alaska

—From Rev. Clarence Thwing, M. D.

was appointed as missionary. In succeeding years many conversions occurred and bands of native converts held evangelistic services in other villages of their tribe with marked success.

Klinquan.

The church in this Hydah village is a branch of the native church at Jackson. The local missionary for many years has been Mr. Samuel Davis (native), teacher of the public school. Mr. and Mrs. J. V. McCullough, of Seattle, who spent two years among the Hydahs, in the employ of the Government, speak



Hydah Pupils, Government School, Jackson

—Mrs. J. V. McCullough



Some Kasaan Members of the Native Alaskan Band which Played at the Alaska-Yukon-Pacific Exposition, 1909.

—Mrs. McCullough



Presbyterian Church of Kasaan, built 1908, Rev. Edward Marsden, Mr. Henry Haldane.

—C. E. World

highly of the advancement of the people of Klinquan, new side-walks, a town hall, a school and a church building having been constructed within that length of time.

Kasaan.

...This native settlement which has grown up around the saw-mill, salmon cannery and copper mine of the Kasaan Bay Co.,



Presbyterian Church and Manse, Klawock



Rev. David Waggoner, Klawock, and his Mission Boat
(Working among the Hydah and Hanegah Tribes)

has been served for several years by Rev. Edward Marsden, of Saxman, greatly aided by Mr. Arch. R. Law, teacher of the public school.

During the winter of 1902-3, a band of Hydah Christian Endeavorers from Jackson visited Kasaan and held evangelistic meetings, resulting in the conversion of nearly all (70) of the native adults of the place. Dr. S. Hall Young organized the church in 1903. Rev. Mr. Marsden led the natives in building the church in 1908, and Mr. Henry Haldane, a native, is doing his first ministerial work this year in supplying the church.

Klawock.

In the northern portion of Prince of Wales Island are the Hanegah. Their winter village is Tuxican. In summer they congregate at Klawock.

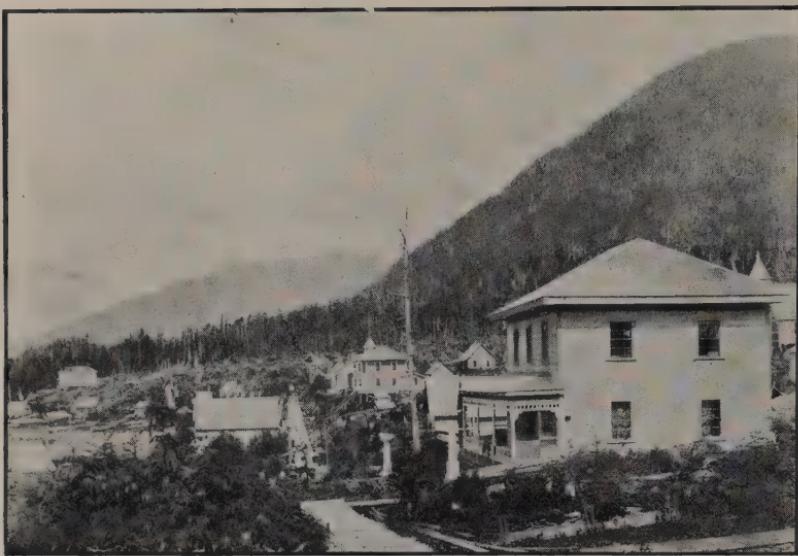
In 1889, amid great hardships, in an old native house like that illustrated in the section on Sitka, Rev. and Mrs. L. K. Currie opened the public school. In 1887 they removed to Klawock and erected a school and residence. He died in that year and the mission was continued by Mr. H. C. Wilson and supplies from Jackson.

In 1901, Rev. and Mrs. David Waggoner were sent to Klawock and the mission has been carried on with success. Two New Jersey ladies provided means for a manse. This and a church building were completed in 1905, and now the mission boat "Tornado" completes a splendid equipment which is being splendidly used to give the Gospel to the natives at home or on their journeyings.

Saxman.

One hundred miles south of Wrangell, near Kasaan, is Saxman. It is a new place, modeled after Metlakahtla, and composed of members of the two native tribes of Cape Fox and Port Tongas. The site was selected in July, 1895, by a committee of the two tribes, together with Dr. Jackson. They gave the place the name of the missionary, Saxman, who, with Louis Paul, lost his life in looking for a similar location, in 1886. Mr. James Young was placed in charge October 28, 1895.

In the summer of 1898, the Rev. Edward Marsden, the first Alaska native to receive a thorough college and theological



Rev. Edw. Marsden's Home. Gov't School. A Chief's House. Presb. Church
Saxman Mission. View from the South, 1908



Mrs. Marsden holding a child

Rev. Edward Marsden,
Owner and Captain

Missionary Steamer "Marietta" by the Saxman Saw Mill Wharf

The picture was taken on the occasion of the visit to the Saxman Mission Station of Gen. and Mrs. R. H. Pratt, Carlisle, Pa., and Dr. and Mrs. Fox and niece, Philadelphia, Pa., August, 1903.

course and be fully ordained to the Gospel ministry, was sent there by the Board of Home Missions. He cleared land, built modern houses and a wharf, and organized a town government. Then came the erection of a sawmill, establishing of industries, the erection of a church and the building of a steam launch. His duties are varied. He is teacher, lawyer, doctor, nurse and advisor to his people. He is musician, mechanic, engineer, boat captain and Government pilot, and withal a fervent and Spirit-filled preacher of the Gospel. The use of his steam-boat enables him to extend his field a hundred miles to the south to include the Tongas tribe.

Juneau.

Juneau, on Admiralty Inlet, is the largest settlement in Southeast Alaska, and has recently been made the capital instead of Sitka. In 1879 and 1880, valuable gold mines were discovered, and American mining village was established, at which a summer school was taught by Mrs. W. H. R. Corlies, during 1882 and 1883.

In August, 1882, Rev. S. Hall Young visited Juneau and preached, and later secured the transfer of the old log church from the independent missionary, Rev. W. H. R. Corlies, to the Presbyterian Board of Home Missions.

In the spring of 1886, the Board of Home Missions commissioned Rev. Joseph P. White missionary to the whites, at Juneau, and Rev. E. S. Willard to the natives. During that season Mr. Willard erected a neat structure for the natives from material brought from the mission premises at Tsek-nuk-Sauk'y, purchased from Rev. Mr. Corlies.

A small house, since replaced by a commodious building, was erected, adjacent to the church, for a Mission Home for Native Children. Assisted by Mrs. Willard, Miss Elizabeth Matthews and Miss Margaret Dunbar, Mr. Willard built up a church of 52 native communicants, and a flourishing Mission Home from which a number of children have been sent to the training school at Sitka.

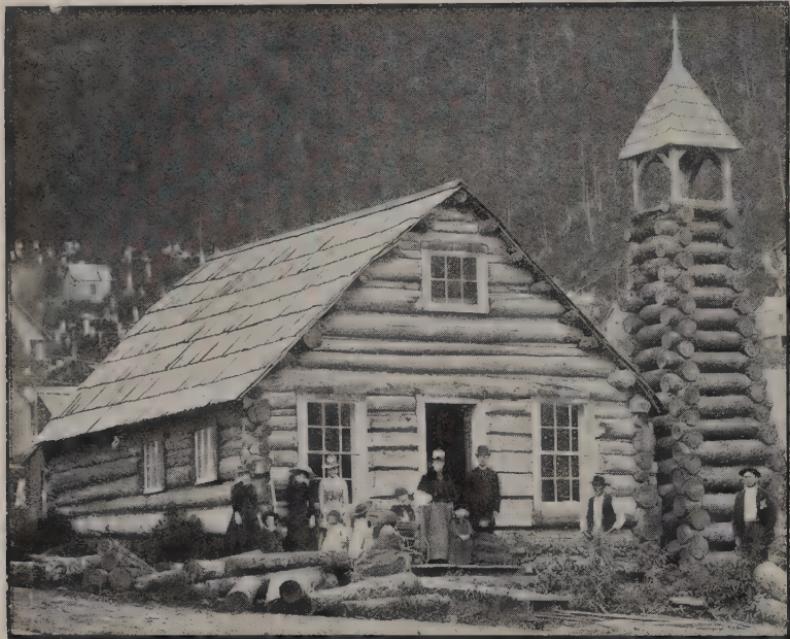
Owing to poor health, in 1894, Mr. Willard and family returned East, and were succeeded by Rev. and Mrs. Livingston F. Jones. A continuous revival has been the experience of this church almost throughout its history.



The Native Church at Juneau
(Auk and Taku Tribes)
Rev. L. F. Jones



The Northern Light Church, Juneau
Rev. David Holford



The Old Log Cabin Northern Light Presbyterian Church, Juneau
—From Dr. Jackson

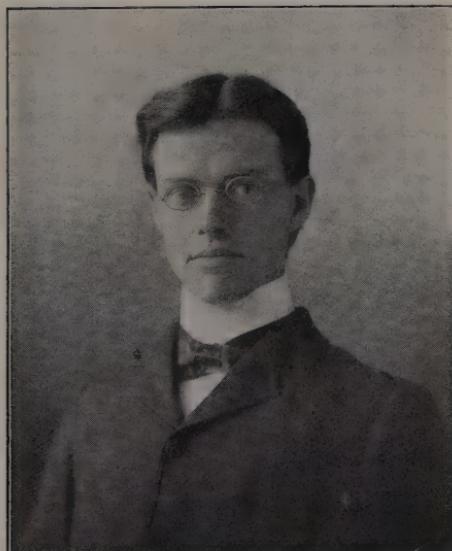
The growth of Alaska created a large town at Juneau, and with the development of a flourishing white church under the ministry of Rev. James H. Condit, a handsome and convenient church building and parsonage were erected, the organization being known as the Northern Light Church. Later ministers were Rev. J. W. Kirk and Rev. Alexander Pringle. Rev. David Holford is now in charge.

Douglas.

At Douglas, just across the channel from Juneau, a branch work has been conducted by Mr. Frederick L. Moore, native assistant of Rev. Mr. Jones. Mr. Moore was educated in Sitka and at Mt. Hermon, Mass. Since his death Mrs. Moore has taken up the work with success. There is a chapel and missionary's residence. In 1904 Rev. Thomas Coyle was stationed at Douglas.

Skagway.

When Dawson City was given to the care of the Canadian Church in 1898, they transferred to us their mission at Skagway, for which, in 1899, Rev. Norman B. Harrison was secured.



Rev. Norman B. Harrison, Skagway, 1899

Among those who have served this strategic point are Rev. James Thomson and Rev. George E. Good, who continues to labor there.

Ecclesiastical Jurisdiction, and the Erection of the Presbytery of Alaska.

Upon examination of the records, it is found that the General Assembly of 1870, in the reconstruction of the Synods (Minutes of General Assembly of 1870, page 97), constituted the Synod of the Pacific "to consist of the Presbyteries and parts of Presbyteries west of the Rocky Mountains." This may or may not have included Alaska. If it did, then Alaska was made a part of the Synod of the Pacific.

The General Assembly, in session at Brooklyn, New York, May 30th, 1876, took action, erecting the Synod of the Columbia, see pages 170-172 of this volume.

In this action the boundaries of the Synod of the Columbia are distinctly given, and Alaska is not included.

In 1880 Rev. S. Hall Young and Rev. G. W. Lyon petitioned the General Assembly in session at Madison, Wis., to create the Presbytery of Alaska. This petition was joined by Dr. Jackson. As there was not a sufficient number of ministers resident in Alaska to enable the Assembly to create a Presbytery, Rev. Dr. Jackson asked the Committee on Church Polity to recommend that Alaska be attached to the Presbytery of Puget Sound as the nearest Presbytery, and Rev. Dr. Lindsley asked that it might be connected with the Presbytery of Oregon.

The committee recommended "that for the present no action be taken in these matters."—*Minutes of General Assembly, 1880, page 44.*

On the 11th of May, 1881, the Presbytery of Oregon overruled the General Assembly at Buffalo, N. Y., to define the ecclesiastical relations of Alaska, laying claim to the jurisdiction, to which the General Assembly made the following response:

"That the Territory of Alaska be attached to the Synod of the Columbia, who shall take orders in relation to the Presbyterial connection of its ministers and churches."—*Minutes of General Assembly, 1881, page 590.*

This shows that the General Assembly did not consider Alaska as already belonging to the Synod, but as unorganized territory; therefore, by its own power, the Assembly attached it to the Synod.

Alaska having been attached to the Synod of the Columbia by the General Assembly of 1881, and a sufficient number of ministers having moved into it to constitute a Presbytery, the General Assembly of 1883, in session at Saratoga Springs, N. Y., May 25th, in response to the petitions of all the ministers in Alaska and an overture from the Presbytery of Oregon, created the Presbytery of Alaska.

The Presbytery of Alaska met at the Mission House, Sitka, September 14th, 1884, at 10 o'clock A. M., pursuant to the following action of the General Assembly of the Presbyterian Church in the U. S. A., in session at Saratoga Springs, May 25th, 1883:

“Overture No. 19, from the Presbytery of Oregon, asking that Ministers John G. Brady, of Sitka; S. Hall Young, of Fort Wrangell; Eugene S. Willard, of Haines; John W. McFarland, of Fort Wrangell, and J. Loomis Gould, of Jackson, be set apart as the Presbytery of Alaska.

“Your committee recommend that the request be granted, and that the above named ministers are hereby directed to meet at Sitka, Alaska, on the second Tuesday of September next, or as soon thereafter as may be practicable, to perfect the organization of said Presbytery; that the Rev. John G. Brady be appointed Convener; that the boundaries of the Presbytery be coterminous with the Territory of Alaska, and that the Presbytery of Alaska be attached to the Synod of the Columbia.

*“The recommendation of the committee was adopted.”—
Minutes of General Assembly of 1883, page 631.*

In the absence of Rev. John G. Brady, Convener, Rev. S. Hall Young was elected Moderator, and constituted Presbytery with prayer.

The roll was made out, and is as follows: Rev. S. Hall Young, Rev. Eugene S. Willard, Rev. J. Loomis Gould, and Rev. John W. McFarland.

Absent—Rev. John G. Brady.

Unrepresented—Church at Fort Wrangell.

Rev. Sheldon Jackson was received upon certificate of dismission and recommendation from the Presbytery of Santa Fe, and enrolled, and was elected Stated Clerk.

Rev. Sheldon Jackson reported the organization of the First Presbyterian Church of Sitka. The church was taken under care of the Presbytery and Elder Alonzo E. Austin was received as its representative. Mr. Austin was ordained as an evangelist and his name placed upon the roll of the Presbytery, and he was recommended to the Board of Home Missions for appointment as missionary at Sitka.

Erection of the Presbytery of Yukon

In the summer of 1897 the Home Mission Board of the Presbyterian Church in the U. S. A., invited the Rev. S. Hall Young, D. D., of the Presbytery of Wooster, who had been a missionary in South Eastern Alaska from 1878 to 1888, to go into the Klondyke to the newly discovered gold fields. At that time it was supposed



Rev. S. Hall Young, D. D., Cordova, Alaska

Missionary to Alaska, 1878-88, 1898-19; Pastor in California, Illinois, Iowa and Ohio; Superintendent of Presbyterian Home Missions in Alaska, 1898-1904; First Moderator of the Presbyteries of Alaska and Yukon.

that the new gold fields were in U. S. territory. Dr. Young arrived in Dawson, the centre of the Klondyke region, in the autumn of that year, having made on foot the arduous journey over the Chilkoot Pass and the equally perilous voyage down the Yukon river in a small boat.

During the fall and winter he organized the Presbyterian Church of Dawson and assisted in the establishment of a hospital. When it became definitely known that Dawson was in Canadian territory, the Canadian Presbyterian Church sent in missionaries to whom Dr. Young turned over the work.

In the summer of 1898 Dr. Young took a trip down the Yukon through Alaska, visiting the towns and camps as far as Rampart. He then returned to the States and urged the Board to send a number of missionaries to interior Alaska. During this winter, 1898, a special fund was raised for the Yukon work, and several men were commissioned for this work. Because of the isolation of the country it was thought best by those enlisted in the work to petition the General Assembly of 1899 to authorize the erection of a Presbytery to be known as The Presbytery of Yukon, and to include the portion of Alaska defined by a continuation of the line southward which marks the division between Alaska and the Yukon Territory. This petition was granted by the Assembly in session at Minneapolis, May 26, 1899, and the Presbytery was connected with the Synod of Washington.

The names of the persons formed into the new Presbytery were: Rev. S. Hall Young, D. D., of the Presbytery of Wooster; Rev. James W. Kirk, of the Presbytery of Philadelphia North; Rev. M. Egbert Koonce, Ph. D., of the Presbytery of Blairsville; Rev. Horatio R. Marsh, M. D., of the Presbytery of Alaska, and Rev. Samuel R. Spriggs of the Presbytery of Otsego.

The first meeting of the Presbytery was held at Eagle, Alaska, July 26, 1899, as the new missionaries were on the way to their respective fields. Rev. S. Hall Young, D. D., was elected Moderator and Rev. M. E. Koonce, Stated Clerk. Rev. Dr. Marsh and Rev. Mr. Spriggs were absent.

Among the Gold Hunters

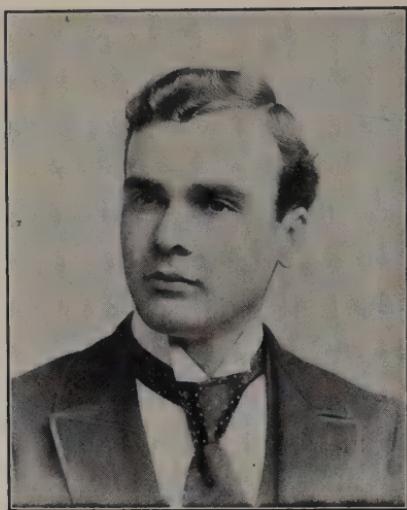
Under the leadership of Rev. S. Hall Young, D. D., who had been appointed General Missionary for Alaska, in the spring of 1899, by the Board of Home Missions, the new missionaries set about their task of reaching the miners of the Yukon.

Mr. Kirk went to work at Eagle, building a mission building and remained till the summer of 1902, when ill health took him East and Rev. F. C. Ensign was sent in his place, arriving in the fall of 1902 and continuing till the summer of 1904, when he was compelled to leave by the ill health of his wife. No other missionary was sent by our Board and in 1905 the mission buildings were sold to the Episcopalians.

Rev. M. E. Koonce, Ph. D., went with Dr. Young to Rampart, in August, 1899. Dr. Young had bought a lot for a church in 1898, and Dr. Koonce built upon it, the summer of his arrival, a log church. He continued as missionary at Rampart until 1905. There has been no missionary to succeed him, and no church was organized there or at Eagle.

Dr. Young preached at St. Michael in August, 1899. Rev. Mr. Koonce took up the work through the winter of 1900-'01. No minister has been stationed there since, but Mr. Frank Moses, a member of the Presbyterian Church, has held services most of the time for five years in connection with his school work.

Dr. Young arrived in Nome September 1st, 1899, and secured a place of worship. On account of the newness and confusion of the camp and an epidemic of typhoid fever, the work was very laborious, and Dr. Young was himself ill all fall and part of the winter with typhoid. Mr. Fickus, a Presbyterian elder from San Francisco, had held meetings at Nome during July and August, and Dr. Young's services of six weeks followed immediately with but one intervening service conducted by a Congregational minister. No Presbyterian organization was made, how-



Rev. M. Egbert Koonce, Ph. D.

ever, until after Dr. Young's services of six weeks at Council, beginning May, 1900, after which he returned to Nome. The town booming to large proportions, he erected a large church tent and held service during the summer, and on September 1st, organized the Presbyterian Church of Nome, with thirty members and four elders. Rev. Sheldon Jackson, D. D., Governor Brady, Rev. M. E. Koonce, Ph. D., and Rev. Luther M. Scroggs were present. Departing in that month, Dr. Young left a self-supporting church at Nome, in charge of Rev. Mr. Scroggs, who had been elected pastor.

In September, 1900, Dr. Young had gone from Nome to Teller, a promising new town ninety miles distant, started a mission and left it in the care of Dr. Meacham, a Presbyterian elder. At the General Assembly of 1901, he secured from Hon. John H. Converse of Philadelphia, the support of a missionary for Teller, and Rev. H. M. Hosack was sent. He labored faithfully there until 1904, also commencing the building of a church at Council.

At an adjourned meeting of the Presbytery of Yukon at Teller, in August, 1901, the church at Nome, desiring to unite with the Congregational Church, was dis-



Missionary's Cottage, Council, and Eskimos who came 100 miles for the Advantages of the Mission

—From Rev. A. J. Whipkey, 1904-08

banded. Dr. Young went to Nome and preached and declared the church dissolved, dismissing the members to the Congregational Church.

The general missionary later in 1901 traveled from Nome and Teller via Unalaska to towns and islands of Southwest and Southeast Alaska, thence to New York in 1902, lecturing and securing mission funds, and attended the Assembly, Dr. Koonce being commissioner from Yukon.

In 1903 Dr. Young visited Eagle, Rampart and Teller, traveling into the Arctic Ocean, and went in August to Council, where he completed the church building started by Rev. Mr. Hosack. The fruit of the winter's work was the organization, in May, 1904, of a church at Council of ten members. Rev. Mr. Hosack was succeeded in 1904 by Rev. A. J. Whipkey, who remained at Council until 1908, when he removed to Hoonah. Mr. Whipkey did an excellent work among the native Eskimos, as well as among the white population.

At the close of his service as general missionary, Dr. Young in the summer of 1904, went to the new town of Fairbanks, on the Tanana, built a church and manse before November first, and on the first Sabbath of May, 1905, organized the Presbyterian Church of Fairbanks, with twenty-six members.



Rev. and Mrs. Howard M. Frank and Presbyterian Mission at Chena,
on the Tanana, 1904

(Bugle Call for Church Service)

—H. M. Monthly

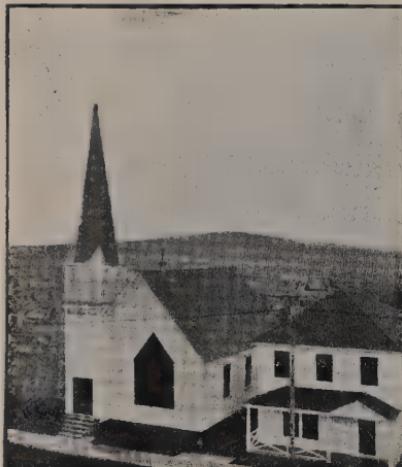
Rev. H. M. Frank came to Chena, ten miles from Fairbanks, in July, 1904, and continued there the following winter. The work had been commenced at Chena and Fairbanks by Rev. Dr. Koonce in December, 1902, and taken up early in 1903 by Rev. Mr. Ensign. They built a house and hospital building used as a church. Mr. Frank completed these structures and added another hospital building.

Dr. Young had started work on the gold-bearing creeks adjacent to Fairbanks, in September, 1904. Mr. Frank took up this work, moved his residence to Cleary Creek in the fall of 1905, and built a church at Cleary City, dedicated January 1, 1906.

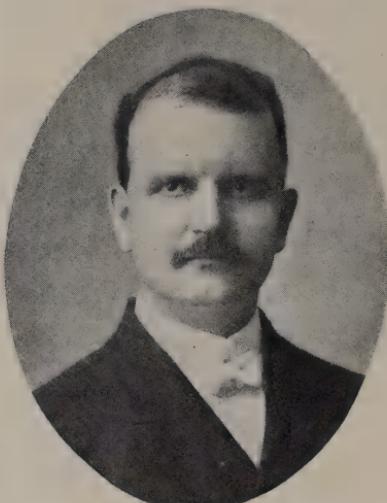
June 1, 1906, Dr. Young went down the Yukon to Teller to labor, while the Fairbanks church, in charge of Mr. Frank, awaited an expected pastor from the East, who was not obtained. Mr. Frank left Alaska June 1, 1907, and Dr. Young resumed work at Fairbanks, building a new manse and improving the church and

grounds and caring for the church and adjacent missions until July, 1908, when Rev. J. H. Condit, who had labored for years at Juneau, arrived with his family and took charge. In this Tanana valley our principal work among the white population is being done; and in Fairbanks, with its population of 5,000 people, Rev. Mr. Condit is maintaining the largest white church in the Presbytery. His rapidly growing out-stations call for missionary helpers in the near future.

Dr. S. Hall Young is now in charge of the work at Cordova, the latest Alaskan field to spring into prominence. Present indications point to the development of a large city at this point, which is the natural outlet for the immense copper and coal fields now attracting so much attention. Dr. Young is about to erect a church and manse, and expects shortly to organize the Presbyterian Church of Cordova.



Presbyterian Church and Manse,
Fairbanks



Rev. J. H. Condit
Stated Clerk, Presbytery of Yukon



Rapid Transit on the Tanana

—From Rev. J. H. Condit.

Among the Eskimos of the Far North

Older, by some years, than the Yukon missions among white settlers, are the native missions of the Presbytery among the Eskimos at St. Lawrence Island and Point Barrow.



Eskimo School Children at Gambell, St. Lawrence Island

—The H. M. Monthly.

Gambell, St. Lawrence Island

One hundred miles south from Bering Strait, forty miles east from the Siberian coast, and seventy miles west from the Alaska mainland, is St. Lawrence Island. On the extreme northwest corner is the village of Chib-u-chak, or Gambell. This name was given in memory of Mr. and Mrs. V. C. Gambell, the first missionaries to the island, who were lost at sea in returning to their field of labor. As the island is barren the houses are of drift wood and whale bone covered with walrus hide and chinked with moss. Each house is twenty or fifty feet in diameter and shelters several families. All around, inside and outside, are filth, dirt, sleds, spears, snowshoes and household utensils. The people are Eskimos, short, thick set, broad-faced, good-natured and intelligent. They are devil worshipers, and their superstition shows its evil effects in their foul dwellings and on the ghastly hillside where their dead lie uncovered.

In 1878 the island was the scene of a great tragedy. White whalers traded the natives whiskey for their furs, so debauching them that they made no provision for winter, and starvation and pestilence took away 400 of them, wiping out two or three villages, leaving only Chibuchak.

In 1891 Rev. Sheldon Jackson, D. D., erected a good school building and teacher's residence with funds furnished by Mrs. Wm. Thaw and Mrs. Elliott F. Shepard. In July, 1894, Mr. V. C. Gambell, who, with his wife, was a missionary of the Woman's Board, was appointed to open a Government school on St. Lawrence Island. After a trip East for Mrs. Gambell's health, they were returning to their work in May, 1898, when the vessel, the Jane Grey, sank with Mr. and Mrs. Gambell and their little Margaret and about thirty other passengers.

The work was taken up in succession by Mr. William F. Doty, of Princeton Seminary; P. H. Lerrigo, M. D., and Rev. Edgar O. Campbell, M. D., and wife, from California, who began work in 1901, Dr. Campbell having been ordained by the Presbytery of Yukon, which met at Eagle in July, 1901.

Dr. Lerrigo said: "Mr. Gambell fought devil worship; Mr. Doty fought the whiskey traffic, and both with marked success. I had the privilege of continuing the work so well begun, and of preaching to the people, without serious opposition, salvation by grace."

Dr. and Mrs. Campbell are doing an effective work. It is their hope that speedy advancement among the Eskimos may be secured by educating some of the young natives in the East.

Point Barrow

At Point Barrow, the most northern portion of land of the American continent, is a group of three Eskimo villages, aggregating a population of about 1,000. Of these, Oot-ke-ah-ve, numbering some 350, was selected by the United States Bureau of Education for the establishment of a school, the contract for which was given to the Woman's Board of Home Missions of the Presbyterian Church. The necessary money was furnished by Mrs. Elliott F. Shepard, of New York. The first teacher was Prof. M. L. Stevenson, of Ohio, who took charge on July 30, 1890. He was also made keeper of the Refuge Station by the Government. This mission station, after a Russian mission in Nova Zembla and a Danish mission in Greenland, is the third most northern mission in the world.

In 1896 Mr. Stevenson returned to his family in Ohio, and Rev. H. Richmond Marsh, M. D., and wife took charge of the mission. The home of Dr. and Mrs.



Rev. S. R. Spriggs and Family, in Point Barrow Costume

Marsh was the first Christian home ever seen by the natives in that section, and they were quick to imitate the missionaries in all Christian ways. A Young People's Society of Christian Endeavor of 114 was organized, the old store houses of the mission were remodeled and changed into a house of worship. On Easter, 1899, a church was organized with thirteen native communicants. Elder Koo-noo-ya, of this church, represented the Presbytery of Yukon in the General Assembly at Philadelphia in 1901. In the summer of 1899 the mission was reinforced by the arrival of Rev. Samuel R. Spriggs and wife. Dr. Marsh and family went in 1904 to Hoonah and then home to the States for the sake of their family, but in 1908 returned to Point Barrow and relieved Mr. and Mrs. Spriggs, who are now in the East.

Upon the visit of Dr. and Mrs. Marsh to Puget Sound, after seven years at Point Barrow, and just before they went to Hoonah, their children, born within the Arctic Circle, saw trees for the first time in their lives, and their little son, on seeing a cow, called to the little Eskimo girl whom they had brought with them, "Look, P'sik! See the deer!"

In connection with its function as a Refuge Station, the mission was in 1899 presented with 100 reindeer by the Government and 25 were given to a native reindeer apprentice.



"Santa Claus and Family"
A Family Ride, at Teller Reindeer Station

—From Dr. Jackson

Reindeer were introduced into Alaska, from Siberia, by Dr. Jackson, as Agent for the United States Government, in 1891, solving the subsistence problem of the Eskimo

In 1902 the mission reported 523 reindeer, of which nine Eskimos owned 285 head. The use of the reindeer may afford more frequent mails in the future, but heretofore the station has had but one mail a year, brought and taken by the revenue cutter each summer. Surely our missionaries to that far cape, beneath the northern light, must have read the apostle Paul's commission as their own: "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth."



**Rev. Horatio Richmond Marsh, M. D., and Mrs. Marsh,
of Point Barrow, 1897-1904, 1908-19—**

Just as this volume is going to press, the Point Barrow mail, dated August 30th, has reached Seattle, announcing the destruction by fire of the Presbyterian Mission buildings at 3 A. M., April 12th last, from an overheated flue. Mrs. Marsh and the children barely escaped with their lives and the little clothing that could be snatched in their flight. Their furniture, silverware, provisions, library and medical supplies, valued at \$4,000, are gone, and the loss on the building, totally destroyed and uninsured, is \$6,000. Dr. Marsh was at the time 150 miles away on a journey of medical service. The unfortunate family found refuge in the deserted home of a native, where they must live at least a year before the first ship can possibly come to bring them lumber and supplies.

With such an appeal from our heroic frontier we may fittingly close this book and set ourselves to carry on the great work so well begun, and to maintain the Christian liberality and personal consecration of the past in the future History of the Synod of Washington.



Aurora Borealis. Presbyterian Mission at Point Barrow, Alaska. Established by Dr. Jackson, 1890. Northernmost village and mission on the continent.

*From THE LIFE OF SHELDON JACKSON
By Prof. Robert Laird Stewart
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THE END.

BX Presbyterian church in the U. S. A. Synod of
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